

## Astrology: The Manifesto 1/2

A New Model for an Old Knowledge

### What is astrology ?

by Patrice Guinard

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*When I proposed after my philosophy DEA, in 1984, a first thesis project to a professor at a university in Bordeaux, he would have i had to present astrology "as a whole" (since it is not intended to be known to the academic reader), before comparing it to various classical philosophical systems : as if there was ONE astrology, as if there were not so many diversity in this field as there is in this Western way of thinking which is called philosophy. Unachievable task that led me to dismiss a thesis supervisor I had praised "tolerant openness to marginal knowledge". Thus the absence of prior knowledge concerning this knowledge, legitimized by its eradication of culture european, should have motivated a comparative approach specious between philosophies anchored in our memory cultural and an ersatz of astrology which is not generously granted, the right to appear only in the form of a bastardized amalgam.*

*A draft of this text exists in my thesis in Sorbonne (1993), whose chapters 1, 44, 45 and 63 have been rewritten. A new version has been published in the form of 9 articles in the Paris magazine "L'Astrologue" (n ° 113-118, 1996-1997 and n ° 126-128, 1999). The considerably revised Internet version dates from 1999. His Spanish translation was published in the magazine "Mercurio-3" by Jaume Martin (2000-2001). His translation English was published in New York in Ken Gillman's "Considerations" magazine (2001-2002). We are trying to understand here why astrology is sidelined from modern thought (What is astrology?) and how works this rejection in the intelligentsia, in particular university (Who is afraid of astrology?).*

### 1. THINKING ASTROLOGY

"As for philosophers, astrology is their business." (Paul Valery : Notebooks)

Astrology was not born from only observation of the stars, but also of the surprisingly of the ego before human diversity and before the feeling of its otherness: why am I so, and not such as this other? La consciousness astrological does not proceed of a double observation which would be that of the external observation and that of introspection, but of an experience in the broad sense, exterior-interior, psychic and cognitive: it is in the same movement that I understand my being, others, the outside world, and their astral roots communes. We only come to astrology by one seizing, close enough to a revelation of a spiritual nature, then by one assent, intuitive and intellectual, participation from every being to cosmic order and fullness from universe.

We do not learn astrology: we receive it suddenly, not only through the discovery of texts and practices marginalized by institutionalized knowledge that does not respond not to his aspirations, but especially because we have lived to a time when consciousness seeks to know itself, usually in her teenage years, a *metamorphoses* his understanding of the world and oneself. On the other hand, we learn not to "believe" in astrology, but to consider this millennial knowledge of the human being, in view of all his experience existential, and to repudiate superstitious and the counterfeit techniques that claim it. Astrology is not no mental belief, no experimental verification, but d'psychic membership: there is a reality that affects us and which do not account for the surrounding representation systems.

To think of astrology is to seek define its status, determine its foundations, its operative structures and its levels of articulation, to be circumscribed its limits and its fields of application, to elucidate its perspectives anthropological. Astrology differs from all discourses religious, philosophical and ideological, by its durability, by its ubiquity, by its capacity to persist and to regenerate despite norms and fashions cultural. Crossing ages and civilizations, it renews incessantly his conceptual clothes, borrowing from cultural circles the necessary for its perpetuation. [1] Despite spiritual blindness and mental tuncumence its object remains the same: the structuring relationship from the geo-solar environment to the psyche.

Consciousness is immersed in a multitude of ideas, images, memories, information - and disinformation - from the outside world or generated by his own concern. The mind itself is a field forces with divergent orientations, eruptions and incessant agitation. How to order this chaos that reflects the surrounding hustle and bustle? Philosophical systems seek unification in affirmation from a particular perspective or orientation of consciousness. That is why they are so dissimilar and characterize the most often, as Nietzsche pointed out, the temperament of their creators. The science that has invaded the terrain of speculation metaphysics become moribund, present, not a real one unified perspective of reality, but instruments of analysis from the outside world, through the fragmentation of objects, measurement, and, and experimentation with phenomena. She substituted its disoriented objectivity to subjectivity ordered philosophies.

Astrology logically admits three postulates :

- 1. The world of facts, of concrete, of things, of "experience" such as laws, words, representations the mind appears to consciousness only through the presence of an *first world*, psychic, internal, who the receives and models them. Ideas of the mind are not born because of the apprehension of the outside world by a *qualified interiority*. Psychic states take precedence over things and words.
- 2. This inner world is in perpetuity movement, in continuous innervation by planetary cycles. It's why I name him *psychic-astral*, as I call *impressional* (*l'impresso de Paracelsus*) the mark of this impregnation psychic by astral operators.
- 3. Impressions are different from through some structures. This *structuring of the psyche*, individual and collective, is carried out through four *milleus conditionals*: energetically by the planetary Forces, spatially by the Houses, temporally by the planetary Cycles, structurally by the zodiacal signs.

Organic integration of rhythms planetary, nervous system or genetic code, basic assumption of astral reality, requires so a category of beings - the *impressions* or astral impressions - which denote the ratio of the astral to the the consciousness. All we can say about an astral impression is let it leave a fleeting trace in consciousness, a psychic color evanescent. To these imprints, directly and internally experienced by consciousness, but unverifiable, imponderable, too tenuous to be exploited by the machineries of logico-experimental thought, are assigned from *archetypal forms* [2], symbolic or mythical, which resolve the imbalance psycho-mental caused by the impossibility to fix it the characteristics. The function of the symbol is to qualify these liminal entities, refractory to any attempt of determination, and of supplanting the incapacity of reason to report the real in its entirety. We will not talk about influence (a term that has a physical connotation and which contains the idea of some kind of action of external origin), but *d'incidence*, ie, an inner integration, psychic, of astral origin.

*The astronomical signal is felt as impressional, and expressed as a symbol. Astral (the impressions) it is the psychic, the astrological (symbols and structures operatives) of mind. L'astral designates what is felt, lived, "printed" in the psyche, perceived fleetingly, "imperceived"; the astrological what is structured, is, conceptualized, modeled. This distinction is at heart of the nature and consequences debate practices of astrological knowledge.*

Alleged irrational, imaginary or improbable, because inaccessible to instruments of observation and unanalyzable by the laws of causality, astrology, the science of the imponderable, knowledge of the evanescent, knowledge of the imperceptible, does not arise not the physical or the mental, but their common strain which is "behind our eyes" (Paracelsus), neither of a beyond, but of a below, intimate, clean, close to ourselves and yet so strange.

At the beginning of the sixteenth century astrology and astronomy are still dependent on the principles of rationalization proposed by Ptolemy. In 1543, Copernicus reoriented the astronomical perspective of his contemporaries (unfortunately his recommendations the economy did not have the same posterity). A real "astrological revolution" occurred simultaneously with the drafting, five years before the publication of the treaty from Copernicus, the *Astronomia magna* from Paracelsus, but she passed unperceived. Died two years before his eldest son, Philippus Bombastus was the instigator of this renewal, developing the doctrine of the sky or inner firmament, visual and not visible, from the *inner star* [3], inner myths in each, and the *impresso*, produced in each by planetary influxes, internalized brand of the presence of the stars, and not a sign or cause of a visible and factual exteriority. Just like Copernicus for heliocentrism, Paracelsus did not invent his model but found him. It is not unlikely that the first intellectuals christianity was particularly hard on to make disappear the pagan, Pythagorean and significant hermetics, which left only a few altered traces in the *Adversing* compounds by the Fathers of the Church. And just as with Copernican heliocentrism, so too, the paracelsian astrological conception has not been entirely clear ancient root (circular orbits of planets in Copernicus, medical astrology at Paracelsus). Hard to get rid of models almost two millennia old !

Astrology has the function of determining the structural laws of the *interiority*. In sound practical application "horoscopic", it is a tool of understanding experience: comparable to the King Yi, she punctuates the experience of consciousness. It has no forward-looking consequences or immediate divinatory, first because the practitioner is not able to safely assess the weight of factors extra-astrological (biological, socio-cultural, family, professional, professional, climatic...), but especially because the astral incidence does not operate not at the level of the factual, of the event, of the existential concrete, but from their *interior advent*. She acts on the relationship of what is felt to what is manifested. That's why psycho-mental interpretation and physiological explanation it is not enough to account for its nature. The impressional notion frees astrology from its enslavement to a psychology outside, whether it be psychoanalytic, behaviorist, phenomenological, etc, gestaltist, existentialist or even reflexological. He's time for astrology to forge its own concepts.

### 2. WHAT IS THE REASON FOR ASTROLOGY ?

"Come a time-out in the purr of your philosophy, a fang-in-leg of the spell (...) and here it is, the great Question (...) This is eternal Astrology, to which much wisdom brings you back if a little science takes you away from it." (Leon-Paul Fargue : *The four seasons*)

Modern technolatry no longer favors the contemplation of the starry sky, which still animated kant's lonely evenings, but rather a kind of bewitchment, of infatuation, of convulsive agitation, before retransmission a game or a television show. Assuredly it is no longer the same "show", nor especially the same look -filtering our perception of reality involves a *divestiture* from our natural relationship to the world. A condom membrane separates us from things. The media coverage of our report the real, combined with the specialization of our activity, generates a massive uniformity of views, all the more obtuse than it is rooted in artificial needs. We are not plus seized by psychic and physical reality, by, but *obnubilated* by our substitution techniques. How could this loss of contact and desensitization to remain without effect on the correctness of our mental representations?

We can admit with Kant at least three acceptances to the idea of truth, as it applies to language and speech, to the objects of sensible experience, or the capabilities of the mind.

La *formal truth*, condition the precondition and necessity of all truth, consists in the agreement of knowledge with itself, that is in the logical organization of discourse and in the coherent arrangement and not contradictory of concepts and proposals [4]. La *experimental truth*, or material, relating to the content of knowledge, facts and empirical findings, including the validity criterion is verification, assumes possibility for concepts the understanding of designating and describing the real sensitive, and consequently an appropriateness of thought to the thing thought.

La *transcendental truth*, invented by Kant and likely according to him to save metaphysics, it is not about objects of knowledge, but about thought his ability to know the real, and supposes that the human understanding conceals a faculty of emission "pure" judgments, "synthetic judgments a priori".

La *pure reason* would contain in itself the principles guaranteeing the correctness of ideas. Rationalism Kantian idealist presupposes an illusory understanding free from internal roots and any external constraints, close in this common sense, Cartesian "common sense", that is to say of this innate faculty of the mind to distinguish the true of the false. However, if reason guarantees accuracy and consistency mental representations is that there are necessarily a *intelligibility* immanent to reality, a *order implicit* of all, one *undetermined background but bright*, prior to the transparency of representations verbal as well as the opacity of sensitive events.

Friedrich Jacobi has developed the idea that no cognitive experience is really independent of the "primordial instinct" (*Grundtrieb*) clean to each. Knowledge cannot be uprooted of its vital foundation. For Nietzsche, an indefinite instinctive force manifests itself through the activity of the mind: reason at all costs appears as a power that eats away at life. In its common use, reason manifests itself in a mixture of obviousnesses and opinions that appear to be "reasonable" within a community, by a collection of received ideas and habits of thought that refer to standardized practices, through judgments value based on what is socially and culturally accepted, by the belief in a surface conformity between representations verbal and the real apprehended. In other words: the reason is like "a horse running towards his stable" [5]

For Johann Hamann, a contemporary of Kant, he reason is only anchored in "passions" and individual practices, in des *interests*, subordinate to the values of a socio-cultural environment, and enslaved to the structures of language. A century later, Wilhelm Dilthey developed this critique of reason kantienne and shows that knowledge depends on data psychics and the diversity of psychological dispositions.

Plato had already attracted attention to the perverse effects of Sophist rhetoric, on the artificial cohesion of an argument that is content to develop opinions of "philodox", and on the debates birds that mobilize the inhabitants of "la Caverne". That's why the mythos has its place in Platonic philosophy, as in Herodotus, a place he shares with a *logos* previous to any demonstration of "presumption" [6], not because history and philosophy cannot be released myth, but because myth is necessary for building of thought, because it is not of accomplishment without preservation primordial models, because the myth was already an advanced form of philosophy and history.

Since Aristotle, we commonly brocade mythical representations, supposed to come from a humanity infantile or archaic, in the name of a reasoned and talkative - this is again the attitude of Hegel and the positivists of the end nineteenth Century - , as if they did not belong to a orderly consistency, which sometimes leaves far behind the wobbly constructions of modern thought. We commonly believe that mythical representations are only infancy thought: on the contrary, it is as a result of long sterile periods of debate and explanation, that the *spirit human*, tired of "giving reasons", forged the mythical thought.

Astrology, which has developed as a philosophical conception within the Stoic universe and perhaps already among the first Pythagoreans, was the heir of *logos* as a *mythos*. Its object was never the particular meanings operators and astrological figures, but research, through these meanings, their underlying structures and their archetypal forms, *psychic-astral*, directly and internally experienced by consciousness. The specific contents derive from the framework that makes them engenders, harmonizes them and gives them meaning. That's why there is no typologies in astrology, but *archetypes*. These *operational structures*, inscribed in the psyche and animated by the periodicity of planetary cycles, make possible the formation of "transcendental" ideas and make to create ideal, symbolic and mythical, generally repressed by a reason that it is organized only on the surface of the speech.

Luigi Aurigemma observes the transhistorical permanence from the astrological symbol: the symbolic variations "seem to be organized around a core of meanings whose degree of permanence appears very high. Quite high even so that we come to wonder if, below of these historical tones and colorations, we do not risk to encounter, at this level of the symbol's life, the figuration of some endopsychic as well as concrete collective experience indefinitely renewed, and therefore charged with a enormous affectivity, density, degree of reality capable of giving it such permanence the limit of meta-historical." [7] Ernst Cassirer defines the link that unites the symbol to its endopsychic origin by the notion of *symbolic significance*: "On the contrary, perception itself owes its own organization immanent a kind of spiritual "articulation" and which, taken in its inner texture, also belongs to a determined texture of meaning." [8]

Astrological thinking does not turn away no reason in the name of a nebulous "irrational" taking advantage a propitious environment (crisis of modern consciousness, complacent feeling of absurdity...), but advocates to go to the end of reason, to access a broader rationality, to move *le assembly point* (Castaneda) of the mind, which determines what we perceive and are brought to know and recognize within the real. "The man gave up silent knowledge for the world of reason (...) The more he clings in the world of reason, the more intention becomes ephemeral" [9] Intention is that psychic disposition which puts the human mind into direct contact with the real in its entirety. The "small reason", which obstructs this connection, is a defensive attitude of the human mind, the most entrenched and sterile position from assembly point. She's just one crutch for the thought: "Thinking begins only when we have experienced that reason, so magnified for centuries, is the adversary the most stubborn of thought." [10] Heidegger stresses the importance of ensuring "that the message silence of speech concerning Being prevails over loud call du *principium rationis* as the principle of all representation." [11] For "today's man is in danger of no longer measuring greatness of that which is great, if not to the extent of the dominion of *principium rationis*." [12]

Astrology cannot be controlled in the light of experiments and scientific models current, nor *boarded* (Heidegger) on the criteria of scientificity: it generates a *other type of rationality* which relates to psychic states, no to physical or ideal objects, it works in sets, not by elements; it apprehends the real in its entirety and through psychic-astral operators, the, through a transversal approach, not a horizontal one. It belongs to an organicist paradigm, not mechanistic. She owns her logic, its requirements and its own methods, which would be wrong qualify as intuitive before looking more closely. Elle has its language, a "proto-language", which accounts for a "phenomenon" in its totality and under its various facets, as it appears to consciousness. It develops a mode of reasoning of its own, *la matrix reason*, which cannot be assimilated to reason experimental of science, and, nor to the discursive reason of philosophers.

Science subdues all phenomena from the same perspective: astrology coordinates various perspectives while preserving the specificity of each and conjugate from the archetypal dispositions of the mind, this implies an internalization of the apprehended phenomenon. And precisely because it generates a mode rationality more encompassing (Karl Jaspers) as the mode scientific astrology is decried by the claims scientists. Ernst Junger notes that science "let itself be put away without difficulty and without losing any of its dignity in the system astrological, but not the other way around." [13] Indeed, the Saturn of astrologers is a symbolic operator that reports on the scientific approach as a whole.

Astrology is really that psychology or "transcendental phenomenology" announced and formalized by Husserl: "To the extent that science of the mind, as the all-encompassing science of the spirit world, has as theme all people, all kinds of people and personal services, all kinds of configurations personal, which are called here cultural configurations, it therefore also encompasses the science of nature and nature in the sense of such a science, nature as reality." [14]

### 3. SCIENCE IN THE FACE OF ASTROLOGY

"Everyone will end up looking like everyone else ! (...) a race of scholars and mathematicians, all destined to and all working for the greater glory of super-civilization."

(Edward Albee, Who's afraid of Virginia Woolf ?)

Modern materialism is this state of mind engendered by hypertrophy of mind, by presence invasive of mechanized technique, by obsession with apprehend the real by the ridge of the "little reason", and by the consequent narrowing of our existential and emotional horizon. In modern technopoly, he has become obsolete to make synthetic judgments (Kant), *a priori* or *a posteriori*. What is not "scientific" is not knowledge, but literature. La experimental reason which reigns as absolute master, does not seek not to understand what is, but to describe and explain what works. Le *do scientific* is knowledge enhanced by power. He doesn't answer why, though, but how. It removes the decisive metaphysical questions which have lost all meaning in the context of its approach. Technosciences do not explore the foundations and principles of their reality. They do not even answer questions raised by their own results, such as the question physical constants (speed of light, charge of the electron, etc, gravitational constant). [15] From a metaphysical point of view: "The scientific knowledge of nature does not give (...) any effectively enlightening knowledge of the nature, no ultimate knowledge." [16]

Judgment is subject to data and the results of empirical techniques: "Simple sciences of facts form a simple *de facto* humanity." [17] Scientific knowledge is not only *cared* by "facts", it is mainly by its measuring instruments and its experimental devices. Observation, experience and theory are linked to the means of experimentation. The instrumental approach was born at the beginning of the 17th century century. "Before 1590, the instrumental park of physical sciences was limited to astronomical observation devices. In the hundred from the following years, we see the introduction and use of the telescope, microscope, thermometer, barometer, pump air, electric charge and quantity detector other experimental devices. (...) In less than a century, physical science becomes instrumental." [18] This technological revolution leads to the manufacture of calculated objects, measured, and controlled by equipment of which ignore the underlying reality. It is the analysis of functioning from the steam engine that leads Sadi Carnot to the formulation the second principle of thermodynamics. It's usage from the approach telescope that leads Galileo to discovery satellites of Jupiter. It was not enough to look through the bezel: it was especially necessary to learn to adjust his gaze to the bezel. As Bachelard states, "the instruments are only materialized theories." [19] The technical-scientific exercise codifies instrumental operations. Max Horkheimer points out the dangers of the *instrumentalization of reason* within technological and technocratic culture: the use of technical means for maximum efficiency at the expense of ends, the reduction of human action to planned work, and the unlimited extension of technical power over things and on the chosified individuals [20]

In the twentieth century, mechanistic physics became probabilistic. Experience is focused on ratifying a probability of mass. By operating on quantitative, the, not on the qualitative, it presupposes the *comparability* of phenomena. In its applications, the criterion *utilitarian* it eliminates cognitive purpose. The theories are selected based on their effectiveness, performance, or impact technologic. Any aporia that could lead to knowledge transcendent to *standardized practices* is eliminated. [21] Thomas Kuhn notes the irreducibility of scientific theories through the centuries, and their competition during the periods of "crisis" preceding the advent of a new "paradigm". He described "scientific development as a succession traditionalist periods, punctuated by ruptures not cumulative." [22]

Scientist ideology claims the monopoly of knowledge as impersonal objectivity. In fact, scientific objectivity *subjectivity of scientists*, results from the acceptance of methods, practices, and theories endorsed by a community of authorized experts. Scientific research is based on an institutionalized socio-cultural praxis and on an ideological consensus that it influences. She fits in a system of collective values and beliefs: yesterday theory ether, today that of the Big Bang, or the practice of bleeding, today, those of ablation and vaccination. From this point of view, the scientific rationality is no more "objective" than cosmology sumerian, or Bantu mythology. Like all knowledge, though, it is in part a "fiction" a presumption of the human mind, an artifact of consciousness.

For its part, rationalist thinking rejects any proposal no "demonstrated" according to its criteria, according to the presupposition that a statement must refer to a reality tangible and measurable, uprooted from impressions that are at the origin of the judgment. This reality that serves of referent, is only one *suppositions* (William of Ockham), a simplified diagram of lived experience. Thus one deprives the consciousness of seeing, and the intellect of thinking, *what is worth the it is hard to be seen and thought*. Each is furred by the technico-analytical practices on a fragment of reality, extirpated realities that are related to it. The advent modern science leads to a relativism that obscures all *metaphysical intention*. The essential disappears gradually concerns of consciousness. Neutralization body and mind, and especially the "decivilization of the soul" (Robert Musil) increase the sectarianism of challenges and renovations partial. In modern knowledge factories, the organization of research requires an excessive fragmentation of capacities: we accredits the mediocre or insignificant, achieved with more or less dexterity, we impose a technicality ultra-efficient in the service of derisory works. Obscurantism picky that keeps us away from ourselves. [23]

Science helps shape the environment socio-economic through its technological productions. [24] His conception of reality is not the most legitimate or the most fertile, but the one that is anchored in our lifestyles and perception. What are these lifestyles? The astonishing emerges here contradiction of the modern mentality: on the one hand we affirm the correctness of our mental representations and necessity the exclusive maintenance of scientific criteria, to the detriment other forms of knowledge, because these criteria would be the only to guarantee the accuracy of their results and to satisfy the demands of modern reason; on the other hand, one concedes i am glad that civilization, despite all its technological benefits, is a human fiasco: intolerable habitat of metropolises industrialised, proliferation of youth and less young, deterioration of morals, delinquency of components ethics and affective conscience, disappearance of all conviviality in inter-individual exchanges, slow and inexorable destruction ecosystems - which are only visible manifestations the only "event" in contemporary history : *the destruction man's inner*. There would be both competence intellectual and political impotence: the world would be thought by phoenixes, but ruled by incapable. Of course our material productions and mental representations they change our conditions of existence. Modernity does not get that the world she maintains.

Science appears as an activity, functional knowledge, which creates objects, accelerators particles, computers, food products... Besides this activity is supported by the institutions set up to make it work. By its ideological dimension, science has become what religion and Christian morality, in the century from Marx, it still seemed to be : the opium of the people. The criticism positive sciences and modern technology, formulated according to various points of view by Ernst Mach, Edmund Husserl, Heidegger, Bohr, etc, Habermas, Kuhn, Feyerabend and many others, does not mean their condemnation, he said, but highlighting their limitations and abuses: objectivity relative to scientific rationality, interference in areas where it cannot be applied, intrinsic production an ideology, so-called scientific, which hinders the deployment other forms of knowledge. Criticism is not directed at science as such theory of nature, but through its abusive technological applications and its ideological monopoly of knowledge.

### 4. THE TERNARY OF KNOWLEDGE

"All is present in the places of all true birth, of all awakening. (...) Or "understanding" is not just embracing and reuniting multiplicity but to base the act of knowledge on a soil lived as archaic and original : less according to a historical anteriority really updated that by the relation, itself archaic, that each soul maintains with the forgotten strata of his conscious or unconscious psyche." (Françoise Bonardel : *Hermeticism*)

Astrology exists, not because we meet still supporters of horoscopic practices, but because that astral knowledge is a particular form of knowledge, the three-dimensionality of reality and diversity irreducible cognitive dispositions of the human mind.

The real appears to consciousness in three distinct ways: as an object, as a, as a sign, as a state, in other words as an entity physical, mental or psychic. It can be inferred that it exists, in relation to this division, three major spaces for development knowledge and three types of "science" that cover them: the *object sciences*, empirico-analytic (the bio-chemico-physical sciences), which observe, measure, experiment and model the material phenomena, the *sign sciences*, historical-hermeneutics (so-called "social" or "human"), which fall under the grouping of testimonies and interpretation cultural activity, and the *state sciences*, psycho-synthetic (astrology and related disciplines), which they understand the real through the totality of psychic being [1b].

To each of these types of "science" corresponds a archetypal form of organization, of ideal structure, elaborate or revealed according to 3 successive phases: a phase of *observation*, a phase de *formalization*, a phase of *transformation*.

1. The CRISTAL, or empirico-analytic structure, is the ideal form of the relationship between objects, that they are "natural" (case of the physical sciences) or abstract, ideals (the numbers, figures, functions and sets of mathematics). "A this kingdom of the object, as mode of presence, corresponds science, as far as, for its part, as a theory, it provokes the real, aiming especially at its objectivity." [2b] Three phases characterize the scientific approach :

- the *empirical observation and recording of facts*.
- elaboration, para *induction*, of laws who establish the modalities of variation of the objectual diversity and are organized within the theories.
- the *experimentation* and transformation the object in order to establish new connections. They make it possible to renew the observation process and redefine precisely what should be considered "done".

All these processes tend to *explain* the functioning of objectual reality, and to master and transform the object as resistance to the mind. So the real scientist is built through mediation of the mind. Experimentation and observation themselves result from instrumental arrangements and mental provisions specific. The laws of physics result from the look carried by the experimenter on the apprehended real. Heisenberg stressed that the "phenomenon" results of a *interaction* between the object tested, the device measurement, and the experimenter. It's the theory that determines what should be observed [3b] According to Bachelard, science is born precisely from break with common perception, and is built "against Nature". Supposed of recent creation (post-Keplarian and post-Newtonian) and of a "materialist" nature, it has as its object privileged the *mineral kingdom* [4b] That is why the Crystal is still being worked out, turned towards the future, involved in an unlimited process *de construction and reconstruction* work from real.

2. The CODE, or historical-hermeneutical structure (linguistic, semiological, socio-historical), is the ideal form relations between *signs*within a socio-cultural complex given. Ferdinand de Saussure defined the language as a sign system, a social product, a relatively independent code individual demonstrations of "speech". Linguistic unity is not reality regardless of its relationship at all: it is defined both by the place it occupies within the network of relations that constitute the language, and by what it differs positively from other units comparables. [5b] Three phases characterize the cultural approach:

the collection and the *recording* accessible material (language data, archives and historical documents, testimonies sociological and ethnological, diverse cultural information).

- la *characterization* collected elements and their comparison through their significant differences.
- la *reorganizing* elements to through their respective functions, and the interpretation of documents in connection with this reorganization.

This approach does not seek to explain a phenomenon, but describe and *interpret of data*, in other words, to elucidate the meaning the various products of a culture according to the interpretative models that will have were elaborated. The Code is taken from the past, identified through its forms *re-known*, open to any new attempt at formalization and any information likely to change it.

3. The MATRIX, or psycho-synthetic structure (astrological), is the ideal form of relations between *states*. It illustrates the organization of a real potential, intangible, invisible, liminal, unconscious. Paul Valery wrote in 1938: "Under" of all figuration, of all knowledge and of all feeling, there is the energy background, the source and its flow rate, and the three or four forms that this energy can take, free or related, and the 3 or 4 differentiated distributions that from the source, oppose it to itself, react on the flow etc. [6b] Les *impressions* they are not psychic states, but the "minimal" archetypal forms, in limited numbers, which innervate them. Like the Crystal and the Code, three phases characterize the psycho-synthetic approach :

- la *visualizing*, by "abstract observation" (Peirce), the circular organization of the psyche and the interdependence of its elements.
- the assignment by *abduction* archetypal forms and their symbolization.
- integration of the possible by the *apportionment* entities and by the distribution of perspectives.

Charles Peirce specified in his writings the necessary and logical existence of a faculty *d'abstract observation* which ensures the coherence of the real apprehended and allows to "discover what *must be* and not just what is in the real world." [7b] To this mode of apprehension of reality corresponds reasoning par *abduction* likely to identify an unverifiable real. Abduction is distinguished from *deduction*, mode of reasoning specific to formal logic (Aristotle, Leibniz...) and the *induction*, specific to the experimental method. The rigor of the logician testifies in favor of the attachment of certain spiritualist thinkers to preserve what they call "symbolic imagination" (Henry Corbin). The astrological approach no longer seeks to explain a phenomenon, nor to interpret data, but at *understanding an underlying reality*, as phenomena and cultural data find their source in the psyche. The Matrix is both present and timeless: it agrees at the present time, while perpetuating a permanent and preexisting background.

Wilhelm Dilthey, in his Kantian project to build a general anthropology, does not distinguish "psychic" of "socio-historic", and is content to oppose the explanation of Nature to understanding (*Verstehen*) of psychic life through lived experience (*Erlebnis*). [8b] However, there are three levels: explanation of the physical world, interpretation of the cultural world, and the understanding of the psychic world. As it exists *three languages*, that is to say three abstract modes declination and mental abstraction of reality

languages living which allow to communicate and transmit information, the *mathematical language* which operates mainly on numbers and accounts for the variability of objects, the *astrological language* whose operators symbolize transformations of the psyche [9b]

Astrology is the focus of an understanding structural of the psyche. La *understanding* astrological differs from the *explanation* hard sciences like the *interpretability* "human" sciences". To understand, in the astrological sense, is to reason by abduction, it is to respect a matrix logic, non-identity. It's not demonstrating, it's *show*. No method philosophical or hermeneutical, no analytical technique or statistics, does not account for it without degrading it. Matrix thought is not about unifying the multitude mental representations, but to preserve the organization the multiple that lies beyond these representations. It consists in thinking plurally of plurality. Astrology does not can be defined only in the space that is his: *space equalitarian of the qualitative potentialization of the psyche*.

Number of contemporary astrologers, fersus of statistics and scientific rationality, are mistaken on the nature of astrological knowledge, hoping on the part of scientists a "justification" of their practices. Statistics offer only uncertain interpretations in this area partial "results": "There can be no question of 'prove' astrology by them; the 'proof' (...) falls within the domain facts, while astrology operates on structures." [10b] Inadequate extension to astrology of methods which belong to the physical sciences is a lack of knowledge the nature of astrology and a disregard for reality psychic. We do not measure lunarity (quality Moon) as the atmospheric pressure is measured. Affectivity and consciousness is not "explained" in mechanistic terms. The methods instrumental and astro-statistical schemes do not concern more the content of astrological knowledge than the curves of variation encephalographs do not relate to the content of dreams or organic transformations from yoga postures. If it exists planetary influences at the physical or macrophysical level, they are not astrology, but cosmobiology. [11b] Contrary to what is commonly believed and peremptorily asserted, astrology is a knowledge *serious*: all knowledge of humans is dependent on the psyché, as Jung pointed this out in his works, and ignorance of this factor essential, if not its negation, is the stumbling block modern research. Thus university psychology remains bogged down in the desert of experimental theories when it is not tossed by the tides of Freudian therapy.

There is no model at this time causal explanation for astrology and none of the physical theories the proposals are not really satisfactory : let us quote for memory the elemental model of Ptolemy, from astro-meteorological conceptions, the Al-Kindi star ray theory and the model the harmonics of Kepler. Even if it is likely, last science can discover a geo-explanation or bio-magnetic to nerve, cellular, or, or molecular of planetary rhythms by matter alive, this explanation cannot clarify the transformations psychical astrals that operate at another level of reality, or, nor therefore legitimate any particular application decisive in the understanding of the natal chart and the collective cycles. Likewise neurobiology does not elucidate phenomena of consciousness. This autonomy of astrology compared to the scientific field does not imply that it is "anti-scientific" contrary to what scientists proclaim [12b]

## 5. A STRUCTURAL MODEL OF ASTROLOGY

"We do not intend to designate a stack of structures all mounted and immutable, but matrices from which structures arise which all of the same together." (Claude Levi-Strauss : *The naked man*)

Dissolution of traditional ontology was the cause of a formidable *disenchantment of the World* (Max Weber, Alexandre Koyre). The decline of the global notions of Nature and Cosmos prepared for the advent of the structure. What has been lost in substitution, it is the interdependence of man to his "environments" in a world that has become acosmic by abolition the resemblance between the microcosm and the "macanthrope" (Paracelsus), by the "de-supposition" of a universal harmony within which everything was answered and "interpreted", and by the intrusion of a antinomy, of an *antipathy*, between the visible and the invisible deconsidered. It's up to modernity to manage this new avatar.

The notion of structure, from its inception trivial general organization of elements forming a totality, enriched and diversified by crossing disciplines as different as ethnology and mathematics, biology and sociology, linguistics and psychoanalysis. The Structure interprets reality as a web of relationships between elements in indefinite number, none of these elements, "anonymous", having no particular relation to the totality. That's what the structure is acosmic. Michel Serres defines the concept of structure in relation to that of model, which is the illustration or the realization : "A structure is an operational whole with indefinite significance (...) grouping elements, in any number, the content of which is not specified, and relationships, in finite number, the nature of which is not specified, but whose function is defined and certain results as to to the elements. Assuming then that we specify, in a determined way, the content of the elements and the nature of the relationships, we obtain a (model a paradigm ) of this structure : the latter is then formal analogy of all the concrete models it organizes." [13b]

From its very beginning astrology has encountered structures (the Zodiac of the Babylonians in Ve century B.C., the Septenary and the system of Houses in the Greeks), but because of the practical determinations to which they driving, the emphasis was on models, to their detriment. It is therefore important to redirect the reflection on these containers, which this is the result of any attempt at formalization. I refer to the four cardinal structures of astrology, which already appear among the Greeks, by the terms of *Planetary* (or structured set of planets), *de Dominion* (or structured set of Houses), of *Cyclades* (or structured set of Cycles, Aspects and Planetary Ages), and of course *Zodiac* (or structured set of Zodiacal Signs).

They are the result of an archetype which seems universal: the one the *four modes of decomposition from real* by consciousness. The Kantian naturalist Jakob von Uexküll (1864-1944), precursor of ethology, denote by *milieu* (Umwelt) the result of the clipping specific of reality by perception: each organism creates its surrounding environment and builds its experience according to the initial conditions of perception. [14b] Ethnologists have also recognized that in societies without writing, the existence of four fundamental notions, four primordial categories of the mind, at the source of activity cultural and social organization: strengths indefinite or *mana*, their places of possession, their moments of actualization, and their orderly distribution among men, beings and objects of nature. [15b] The real would be a continuum that perception dissociates according to four specific modes. The study of animal behavior allowed to establish that each species, but also each individual, was forging his own world, the study of human cultures showed that the world of man obeyed a Quaternary logic.

The "permanent frameworks of mental life" [16b] result from an intuitive design of what can be called *conditional environments* : these are Energy, Space, Time and the Structure, designated among the Greeks by the terms of *kratos, topos, kairos and cosmos*. Thus every manifestation of reality induces transformations specific perceptions on the energy level (differentiation of forces), spatial (differentiation of forces places), temporal (differentiation of moments and phases), and structural (differentiation of forms, or organization of all forms forces, places and moments). Each *thing* is a complex arrangement from force-form to a given place-moment.

Physics retains this conception through its four fundamental notions of mass (measurement of quantity material), length (measurement of extent), time (measurement of duration) and temperature (measurement of agitation molecular and the organization of matter), but also mathematics, including operators (arithmetic numbers, and, geometric figures, analytical functions, and sets algebraic analogs) are respectively energy analogons, spatial, temporal, and structural concepts of physics. Thus the Crystal is a more elaborate representation of a predisposition *primordial*, original and archetypal.

We can observe one *quadrupartitione* in the organization of languages: verbs (which mark the action, the transformation, or stability), names (which, by designating an object, a substance or a person, locate them in a way), adjectives and adverbs (which mark the quality of an entity or conditions of a situation, in principle temporally variable), and the syntactic terms, like prepositions, conjunctions and pronouns (which organize speech, establish connections, and characterize an elocutionary situation).

The Crystal, the Code and the Matrix obey to the same structural laws. Indeed the 4 conditional environments generate a quadruple for astrology equivalent distribution: by energy polarization, by spatial domification, by temporal periodization, by differentiation structural. Hence the Planets, Houses, Cycles and Signs of structures astrological. The planet is in astrology what the number is in mathematics and what the verb is with articulated language, the house is at astrology what the geometric figure is in mathematics and what the name is in articulated language... In addition signs, cycles, houses and planets, unevenly distributed in the native theme, for each, there is his psychic-astral perspective clean, *his world*, in which are reflected the relationships he has with *the world*.

The astrologer drowned in a symbolic laxity is often unable to distinguish the ontological difference between a zodiac sign and a planet. The astrological factors are operate in the consciousness of each according to specific modes : the *planetary forces* they reflect their modes of perception and cutting of the surrounding world according to the state and the transformations of their excitability potential ; the *houses astral* translate its places of updating and integration to the environment, that is to say its rooting situations and existential release; the *cyclical operators* (aspects, transits and ages) reflect its modes of evolution and its time-limits ; the *zodiacal signs* reflect its modes of reactivity and behavior, but also identification and aspiration, as they synthesize other factors. In other words: the planets represent the modes de *perceptiveness* from the real, the Houses the modes of *relationship* of subject to the perceived real, the Cycles the modes of *variation* of these relationships, the Signs the modes of *fixation* subject after stabilization of these variations.

It is the structure that distributes astrological elements and arrangements: forms, moments, and, places and forces are *breaks in the same continuum*, cuts in the fabric of reality. *The Planetary, Dominion, Cyclade and Zodiac illustrate the same Matrix from a different angle.* [17b] Certainly there are "in the astrological sky" only planets. However, the star operates simultaneously as an energy force, as a domain of the sphere local, as a phase of a cycle, and as a zodiacal form, because it comes under of the four conditional modes of organic integration: for the alive, there are only integrated structures. If the Houses, Cycles and Zodiaca Signs can appear as spatial, temporal or structural modalities of elements effective planets, the Planets themselves are apparent signals from the polarization process. And if it is legitimate to design the real from an energy angle ( primary force, matter and visible presence ), but also spatial ( everything results from fields of attraction and repulsion ), or even temporal ( everything results from cycles of variation), it is yet from the structural angle that these various differentiations, and it is still the structure that shows this tetradic distribution, including itself as the fourth and final mark.

In addition, what characterizes the structurality astrological - and which distinguishes it from mathematical and linguistic modes structure - that is its nature *periodic* (specificity which does not account for the definition of Greenhouses). The zodiac is an annual cycle, the Dominion a daily cycle, the planetary cycles have different periods (one month for the lunar cycle, twelve years for the Jupiterian cycle, thirty years for the Saturnian cycle...). The different zodiacal, planetary and sectors return after a defined period of time. Unlike pendular movement, the cycle of respiratory activity, or the ebb and flow of the tides, which are simple back and forth, the astral cycle presents a real *alternating phases interdependent*. It's la *circularity* which confers to astral structures their homogeneity.

This cyclic structuring is inscribed in the nervous organization that reproduces periodic variations of planets. Neuro-physiological integration of rhythms geo-solar means continuous psychic innervation - astral incidence - and a structuring of the nervous system by the impressional, which give birth to the psycho-mental representations. The stake of a *structural astrology* resides in the assignment and the coherent organization of these psychic "vectors" that underlie mental representations, as they result always mediation between states and resistances to these states in consciousness, *innervated by the impressional and annoyed by a contingent environment*.

Astrological symbols are arranged within *operational structures* by the material thought. However these structures have no definite meaning, despite mediation obliged by any cognitive approach: they pre-exist interpretation systems and specific content. Which explains the extreme *plasticity* astrological discourse. It's twice the work that Heracles will have to do. [18b] The astrological symbolism is *already systematic* : internal coherence and interdependent functions. The *places*, within the structure, predetermine the *elements* who will stay there and the *functions* of which they will be the representatives. The articulation of preexist symbols determining their contents. The meanings advances are *effects* ( both consistent products and results due to the ) perspective of structural reports. This is the reason why astrological discourse has been able to adapt to the most varied cultural universes and universes. None thought system has not experienced sustainability and the ubiquity of astrology, this *algebra of the anthropos* whose presence is attested in the most important cultures from the Chinese to the Arabs, from the Babylonians to the Hindus.

The relative permanence of astrological structures [19b] contrast with the indefinite variability of their contents. They are at the source of the various models that history astrology is just beginning to study (since the slow start to the beginning of this century). There is not "an astrology", but of the human, a *preknowledge* - because inscribed in the psyche of each - impregnated of variable cultural content and which subsists through various propagation forms. There are so many models of astrology cultures in which it has developed, only astrologers who thought it with relevance. Contrarily franz Boll and Carl Bezzold (1917), Martin Nilsson (1943), Otto Neugebauer (1957) or Wilhelm Gundel (1966), astrology n't is not a creation of the Alexandrian Greeks. [20b] It has emerged from divinatory practices and literature ominal (of omens) akkadian (~2000-1500 B.C.) : the Mesopotamians had a long astrological past before the introduction from a cyclical astrology, zodiacal, then horoscopic in the sixth and Ve centuries B.C.. Astrology, which has evolved much more during its mesopotamian phase that between Ptolemy and Morin, is no more Greek, than Babylonian, or arabic; likewise there is a specific form of astrology corresponding to the data cultural of modern and "post-modern" societies XX and XXIst centuries.

What are the minimum conditions for a modern theory of astrology ? Certainly more than waves spiritualist presuppositions echoing the famous adage hermetist *What is below is like what is above*, supported by the recent renewed interest in jungian synchronicity. Much more than the act of faith of empiricists, according to which it works and even everything works in astrology, often by virtue of supposed psychological talents of interpreter. Certainly anything other than the barbaric tests astro-statistics whose outdated positivist bases do not they can gain access to any understanding of subject. A modern theory of astrology, beyond a hypothetical explanation of the integration of planetary rhythms by living matter (an explanation that belongs to physics and biology), must be able to make assumptions on the *functioning* possible of these processes, and especially of shoot *consequences* as for the astrological model advocated. The astrologer may not know how the planetary signals; it must not, however, ignore how they *can not operate*.

Several physical theories have been recently proposed. Italian chemist Giorgio Piccardi (1962) attempted to show the organic integration of rhythms cosmic at the level of the molecule of water which would be the medium of reception of terrestrial magnetism. [21b] Astrologer Frank McGillion (1980) supported the idea of integration planetary rhythms by the pineal gland from the third prenatal month. [22b] Biologist Rupert Sheldrake (1981, 1988 and 1991) defended the principle of formative causality and admitted the the possibility of field morphogenetics specific to each organism and a kind of intrinsic cumulative memory that is organized in through repetition (theory that does not refer explicitly to astrology). [23b] Biologist Etienne Guille (1983, 1989 and 1990) analyzed the rhythmic activity of the cells and showed the existence of specific vibratory types related to planetary cycles and integrated at the level of the A.D.N. [24b] South African-born astronomer Percy Seymour (1986, 1988 and 1992) imagined a process sensitization of the fetal nervous system by resonance the geo-magnetic field, a system of interactions to which the planetary gravitational forces would participate [25b]

These theories are rejected in block by astro-statistician Geoffrey Dean under the pretext that they do not satisfy some dubious practices of astrology : "But in principle all physical theories fail, because it is not possible that they can apply when the subject analyzed is a company, a country, or an interrogation. Of forces physics cannot act on this matter." [26b] But it is not the failure of the theory that is in question, but a lack of thinking about models. Dean and his collaborators understand astrology and its practices in its together, without questioning the coexistence of different models, today and yesterday, within the same astrological culture. For precisely, any coherent physical theory astrology would eliminate a number of appendages debatable of this discipline, namely the horoscopy of nations, that of inanimate objects, the practice of progressions and directions..

This "criticism" allows the lazy interpretation, supposed to reverse the hermetic adage. *As below, as above*: these would not be the astral incidences which would lead the mind to an astrological and anthropomorphic conception [27b] cultures and men, but it would be the latter who would project "in the sky" their complexions and their socio-cultural organization. Besides this thesis, particularly affectionate by anti-astrology with socio-ethnological orientation, did not receive no beginning of historical confirmation, it reverses a position spiritualist of astrology, which itself seems unsustainable.

The structure of a domain is defined according to Deleuze as a "virtuality of coexistence that pre-exists to beings, objects and works of this domain." [28b] Astrological symbolism is not organized from content disparate and contingent: it is *pre-organized* by incident benchmarks who predispose symbols to taking place within a complex of forced relationships. The contents, they, variable and contingent, differ, not in their quality clean, but by the function they occupy within the model. Thus the *Models* they are always more or less random. The structures allow a prospection of the unknown from the articulation of the known, stabilized by the model (hence the anticipatory power of astrology). Les *Structures* who are at the source of the model, result from a *vision of the Matrix*, which is both the set of structures (or rather the same structure declined according to one or the other of the 4 conditional modes of apprehension of the real), and the archetypal mold of the psyche, that is, the potential background likely to cause variations in the establishment of structures. The Astral Matrix does not come from reasoning or experimentation, but arises in filigree, is revealed, is, and is drawn, according to the state of understanding of the conscience that apprehends him.

## 6. ASTRAL MATRIX AND MATRIX REASON

"No novel of the time, of synthetic temporal construction; no, the conflict of Achilles with his time. No Synthesis, but a "distribution", thanks to him !" (Robert Musil, *Newspapers*)

The star is *insign*, ie inner sign, impressionnal. Astrology does not a logic of the physical cause, nor a logic of the psycho-mental sign, but from one *matrix logic*, from logic forms and distributions from psychic-astral states, whose symbolic operators are only the expression tool. Interpretation by the *synchronicity*, forged concept by Jung to denote the "significant coincidences" between the psychic state of the observer and the manifestation of events extérieurs [29b], is no more admissible than the explanation by the *causality* energizing. Plotinus, whom Firmicus Maternus considered as an opponent of astrology, develops this conception from the star-sign: "The movement of the stars announces the events future, but (...) does not produce them." [30b] The notions of star-cause and star-sign presuppose separation of two related fields: the celestial and the terrestrial-human. In this first case there would be *influence*, in the second *coincidence*, the latter being moreover difficult to imagine, without a certain efficiency of the first. In both cases, however, the star (or planet) is defined as *exterior* to the organism, in both cases it is the mark of a *event-driven*, of a factual. These concepts allow a *divinatory practice* de the astrology that discredits it as a whole, so true is it that, for two millennia, astrology, by itself, has, has not strictly predicted any political events or major cultural. Worse: they only report very superficially the reality of the zodiacal signs and astrological houses, and they led Kepler, a prisoner of the alternative, to abandon houses and signs in "bath water".

The fourteenth century European has known, simultaneously with the proliferation of wars, epidemics and famines, a real boom in astrological prediction. He's usually admitted - not only among astrologers - at the end of the century, so *after the fact*, the conjunction of 1345 was the Great Plague of 1348. Prediction, individual or collective, remained the Circe of contemporary astrologers, whose inability to have foreseen the Second World War [31b], in spite of its warning signs, such as those of Algeria, Indochina or the Gulf. Even scientists John Gribbin and Stephen Plagemann believed a devastating earthquake in California according to the astrological theory of planetary alignment from 1982. [32b] They analyzed their failure in a book published the following year. And "curiously", two of the most famous astrological predictions of history, at least in the form they are usually reported, are false. Pierre d'Ailly never predicted the advent of the French revolution, neither Johannes Stoeffler the universal flood or the end of the world for 1524 [33b]

Matrix astrology differs by nature of divinatory practices: it does not have the same purpose cognitive and does not involve the same psycho-mental dispositions. She's not any more *conjectural* what many support practitioners - that *divinatrix*, as his opponents claim with Pico. It gives us to see a reality continuously present and familiar to consciousness, not to foresee a reality that would be external to him. It is not astromantic: it remains attached to the logos matrix, without annexing the *nomos* experimental astronomy, nor the *manticauguste* des divinatory practices, even if it maintains certain relationships with them [34b]

Jung insisted that the principle synchronicity explains nothing, but only allows to account for the manifestation of meaningful coincidences. In addition, he excluded that it can be applied to astrological reality: "Although we don't know exactly what validity is based on from a birth horoscope, it has become no less thinkable than a causal relationship can exist between planetary aspects and the psychophysiological dispositions. As a result, we will consider the results of the theory astrological phenomena not related to the synchronicity but possibly causality. Wherever one can reasonably envisage existence of a cause, synchronicity becomes a dubious affair the extreme." [35b] The idea synchronicity, or rather "coincidence fatal" is mentioned as early as 1903 by a colleague from Paul Choisnard to Ecole Polytechnique, the morning general Orcet: "At 5 in the morning, a few moments before my clock rings the five strokes or so, I hear my cock singing. The fact is repeated daily; does it follow that my pendulum rings because my cock sings, or that the rooster sings because my pendulum is ringing? Neither of them, and however, one of the events will certainly occur in same time as the other, because both are the result of the same third: the rising of the day." [36b] A coincidence event is a factual clue, not an explanation, and who demands a causal explanation.

The idea of an acausal connection between various events its source is Joseph Rhine's experiments on telepathy and the extra-sensory perception. The results of the experiment Jung's statistic on married couples should be interpreted according to him by chance and by the unconscious intentions of the experimenter. [37b] The statistical result, "wanted" by the operator emotionally attentive, would be in part an imaginary projection of his unconscious. This first disqualifies the application of statistics to astrology : "Statistical verification of astrological 'truths' it is questionable and even improbable. (...) Their superstitious use (whether it is the prediction of the future or the establishment some facts through psychological possibilities) is fallacious." [38b]

Synchronicity is not a model understanding astrology: it is only an interpretation the observation that two events appear simultaneously at the conscience, without knowing why: *I shaved this morning at the very moment when my pussy was scratching at the window ! Nothing to do with any kind of cyclicity. La synchronicity is concerned with two synchronous events that I connect and that I interpret as events. Let us take another example: I fell in love with Helen at the moment when Venus, at its rising, was transiting my Sun natal.* The position of Venus at its rising, and its projection on the ecliptic at the transit of my natal Sun, is not an event, a fact of experience, but a calculation, an astronomical observation, and also the result of an astrological theory. The proposal that I fell in love with Helen, *to that moment*, is no more an event : it is a state, an inner advent. There is no synchronicity because there is no external event, because that I only know the position of Venus after I have calculated it, and because my proposal does not correspond to a finding empirical, but the result of a calculation and a theory.

The uselessness the notion of Jungian synchronicity for astrology makes derisory the rush of many contemporary astrologers to hoist it as a spearhead and panacea of a justification of the astral reality. Some even come up to believe that it could justify the timing of the consultation. Like she is defined by Jung, it would apply more to the King Yi and astrology called "time" than natal astrology. Now Jung, perhaps out of ignorance, does not allude in his writings to the practice of questioning [39b]

Astrology is a completely different matter paradigm than hermeneutics or physics. The notions of coincidence of significant events, and influence of physical forces [40b] do not suit him. There is no "external influence" but *incidence internal formative*, ie *structural effects organization following the impregnation of the nervous system by the planetary cycles*. [41b] The astral does not influence the physical: it solicits and shapes the psychic. This invalidates Augustine's argument, taken up by Pic de la Mirandola, according to which the astrologer is unable to predict the sex of a person according to its theme. Psychic-astral impression is not the physical mark of "influences", but an inner state fugitive. There is no imprint of the theme at the time of birth, but conditional integration and *casual* (au sense of Malebranche) from differentiated *endopsyc* forms which are actualized by their repetition and frequency. Astral incidence requires a systemic and rhythmic.

What results from the nature of astrology ? It is not a science, for it is not subject to the principle of verification ; its models are not "falsifiable" [42b], whatever they this is more than the statements in the literature popperian. It is not a religion because it does not support any dogma revealed, nor any particular belief, and requires no clergy, temple, or ritual. It is not a philosophy, because it relativizes the value of rationality whose ultimate criterion of certainty is obviousness. But she is at once a certain type of science, religion and philosophy; that is, an *conception of reality* which requires tracking techniques borrowed from astronomy, and which supposes the *conviction resonance* and impact of rhythms of the geo-solar environment on the psyche. It's a form rationality specific admitting as a prerequisite structural differentiation of a *archetypal matrix*. It does not come under experimental reason, nor faith, nor discursive reason, but *matrix reason*.

[I]t looks like it appears as a religion, that it manifests as metaphysical, that it either *a critical science* in its essence, a "quasi-science". It's because of his *triple nature* [43b] and because it has been perceived, at the level of knowledge, as a rival of philosophy, Christianity and science, that she was successively fought by skepticism grec, by the Fathers of the Church, and by modern rationalism. The epistemological status of astrology has varied according to the views of his opponents. For the skeptic Carneades and Sextus Empiricus, she is fought within a general criticism knowledge and science, while Christian apologists Tatian and Tertullian abominate him in conjunction with philosophy and to Greek polytheistic paganism. At the birth of rationalism modern anti-astrological, represented in France by the philosopher mechanic Pierre Gassendi, by Jesuits Jacques de Billy and Jean Francois, by the gassendist Francois Bernier, by the historian Jean-Baptiste Thiers, by the skeptic Pierre Bayle, or by the abbot Laurent Bordelon, it is attached to the estate the irrational and the superstitious. [44b] It is at the advent of mechanistic monism that is elaborated the notion of modern reason, an ideological conglomerate to which participate in nascent science, materialist philosophy and the Christian religion, and which has been perpetuated until in contemporary historical exegesis. [45b] The condemnation without trial of astrology naturally reproduces itself, and in conjunction with the decline of metaphysics and spirituality, under the rationalist "Lights", by positivist obscurantism, by, then in the greyness of the unique thought of the twentieth century. In the space of four centuries, the perception of astrology change of status as consensus changes and ideological imperatives: neither mistake, but *delusion* in the XVIIIe century, *idioty* in XIXe, *absurdity* in the XXe.]

*Le matrix judgment* differs kant's synthetic judgment by his requirement of *apportionment*, according to the number and calculated data, and by his *objection* of the reality whose order it reproduces immanent, even if this order first of all, the structuring of the human psyche. He is not rational, but *meta-rational*, that is to say that he not assume a match between concepts and objects sensitive experience, but a coherence, expressed in symbolic terms, from the interior-external experience real.

The *equity* of judgment matrix, that is, the mode of objectivity of the distribution qualitative, differs from the mode of scientific objectification: the approach experimental decomposes the real and gathers phenomena according to quantitative criteria; the matrix approach they are distributed according to qualitative criteria. John West and Jan Toonder note that only those "who have never built a cathedral, performed a dervish dance, or meditated only half an hour, deny the possibility of such a difference qualitative." [46b] The distributions do not come from a reflection of type philosophical about ideas, nor of an experiment of type scientist on defined objects whose variations are observed, but directly from the mind. They appear to consciousness as a result of the continual innervation and structuring of the psyche by the astral impressions.

The czech philosopher and pedagogue Jan Komensky (1592-1670), Latinized as Comenius, elaborated a methodological concept for describing the real, which presents affinities with Peirce's abstract observation and with my concept of matrix thinking. By what he calls the *synchronies*, as a kind of global process of analysis of reality, it becomes possible to know the real inaccessible by the one who is accessible, provided that at their root we can distinguish the same "archetypes". The synthetic and critical method thwarts the trend the fragmentation of knowledge and excessive specialization. The same goes for thinking matrix, which orders multiplicity by groupings provisional. The distribution function prevails over the representation present and contingent that is made of the object. The archetypes are the landmarks or poles of the distribution process. It is not in the nature of matrix thinking to produce a taxonomy in the form of a catalogue, inventory, or classification, but to maintain the distribution requirement under its terms synchronic and diachronic. She does not refer only in the present state of the apprehended reality, but also the operation of procession of this reality. Thus its cutouts are rooted in the double dimension, present, and, timeless, from this reality.

*La matrix reason* is not a sort of occult quality which astrologers alone would possess. It operates in thought at all levels, and in philosophers in particular: with evidence in Pythagoras, Plato, Paracelsus or Kepler, but also at Democritus (criteria of differentiation of atoms), Hippocrates (theory of moods), Aristotle (theory of the causes of movement), Damascius (theory of unity), Raymond Lull (theological combinatorics), Nicolas de Cues (theory of the ten fields of wisdom), Campanella, Descartes (rules of the method), Leibniz (universal characteristic), Kant (category theory), Hegel, Fourier... *From that thought does not proceed from discursive reasoning alone but appeals to its deepest resources, and that appear significant distinctions whose provenance is not detectable in the logic of speech, it works on the matrix mode*. Otherwise these distinctions come from a *archetypal distribution* (par 3, par 4, par 8, par 10, par 12.) of a psychic-astral nature, which condition the matrix judgment.

*La astral matrix* structured first by four, and it is structuring for the psyche and therefore for the whole psycho-mental and socio-cultural productions. In Mesopotamia, astrology had a more collective than individual function. Today it is reduced to a kind of individual therapy based on natal themes. The so-called "human" sciences" are concerned with planetary cycles and the approach astrological : we can conceive the modalities of an astral history, astral geography, astral psychology, sociology astral. [47b] The operators astral bodies modulate and structure the world of man, and are the *guardians anthropological knowledge*. Matrix logic requires precisely a reorganization of language and knowledge, a redistribution of knowledge mental, social and cultural representations, and re-evaluation of the concepts usually used in a unilateral sense or in dualistic relations.

Any field of investigation, any problem conceptual or any activity of the mind is an archetype quaternary, since it relates to the human psyche. *Astrology is the study of the consequences of quaternary structuring of the psyche, that is, of the quadripartition of the real by spirit*. Four irreducible perspectives of consciousness, that the astral incidence distributes to each in specific proportions, *preexist* to any confrontation with reality. The apprehension of the four perspectives is for Carlos Castaneda (1925-1998), reader du *Bardo Thodol*, a matter of equanimity : "To be a *natual* implies that one has no point of view to defend." [48b] Paracelsus insisted on the quaternary archetypal structure of consciousness: the quaternary division of the "macanthrope" (of man primordial), of psychic-astral nature, is at the origin of all socio-cultural quadripartition. [49b] From Parmenides and Anaxagoras, Greco-European thought tends to reason by exclusion: many misunderstandings come from an eagerness to unify multiplicity by the creation of artificial dualities. [50b] Against the dualistic issues, the *matrix reasoning* consists in questioning oneself *a priori* on legitimacy, for entities apprehended, at *appear* within the same scope of application.

*Le matrix logos* it is pythagorean in nature. It is a metaphysics of Tetrad and pre-supposes la *co-presence* four archetypal forms that drive the world and orient thought. Specificity and the strength of astrophilosophy is *neutrality* : ne not favor a particular position of the mind and stand equidistant from the four cardinal perspectives, the twelve zodiacal perspectives, the ten planetary perspectives... More specifically, the *equability* is attitude mental which consists, while remaining neutral in the face of the four qualities of the human mind, to conceive the *quadriversity* des points of view. So the four psychic tones, or *voice intérieurs*, are converted into four directions, or *ways conceptualists*. And the center remains veiled, invisible. From when the matrix discourse appears in its *critical dimension* as likely to emphasize, not errors, but inadequacies and the *univocality* this or that speech or system cognitive, and therefore to judge (and in this first it is *judicial*), not of what is said or thought, but of what is lacking in being said and thought.

[1] "There is unity transhistorical and transcultural astrological that runs like the thread from the necklace through the pearls." (Gilbert Durand, "Astrology, Language from the *Unus Mundus*", in *Astrology*, collection Cahiers de hermeticism (dir. Antoine Faivre & Frederick Tristan), Albin Michel, 1985, pp. 201). [« Texte »](#)

[2] L'archetype au sens jungien est une forme vide, une virtualité formatrice, une force psychique capable de structurer la conscience, sans contenu représentatif spécifique : toute interprétation de l'archétype n'est qu'une traduction possible au sein d'un système de représentations. "Les archétypes sont des facteurs d'ordre formel qui structurent les processus psychiques inconscients, des "patterns of behaviour". (...) L'archétype est la forme, saisissable par l'observation intérieure, de l'ordre a priori dans le domaine psychique." (Carl Jung, *Synchronicity et Paracelsus*, trad. fr. aux éd. Albin Michel, 1988, p.38 et p.106). [« Texte »](#)

[3] Will Erich Peuckert considère cette notion comme le troisième principe de l'astrologie, après ceux de temps et d'ordre (in *L'astrologie*, trad. fr. aux éd. Payot, 1965, p.251-252). [« Texte »](#)

[4] Emmanuel Kant, *Critique de la raison pure*, trad. fr. aux éd. Garnier-Flammarion, 1976, p.114-115. [« Texte »](#)

[5] La formule est du philosophe indonésien Ranggawarsita (XIX<sup>e</sup> siècle) : cf. Denis Huisman, *Dictionnaire des philosophes*, Paris, P.U.F., 1984, vol. 2, p.2191. [« Texte »](#)

[6] Carnéade fut le premier à détourner l'esprit du platonisme. [« Texte »](#)

[7] Luigi Aurigemma, *Le signe zodiacal du Scorpion dans les traditions occidentales de l'Antiquité gréco-latine à la Renaissance*, Paris, Mouton / E.H.E.S.S., 1976, p.104. [« Texte »](#)

[8] Ernst Cassirer, *La philosophie des formes symboliques*, trad. fr. aux éd. de Minuit, 1972, vol. 3, p.229. [« Texte »](#)

[9] Carlos Castaneda, *La force du silence*, trad. fr. aux éd. Gallimard, 1988, p.154. [« Texte »](#)

[10] Martin Heidegger, *Chemins qui ne mènent nulle part*, trad. fr. aux éd. Gallimard, 1962, p.322. [« Texte »](#)

[11] Martin Heidegger, *Le principe de raison*, trad. fr. aux éd. Gallimard, 1962, p.268. [« Texte »](#)

[12] Martin Heidegger, *Ibid.*, p.254. [« Texte »](#)

[13] Ernst Jünger, *Le mur du temps*, trad. fr. aux éd. Gallimard, 1963, p.14. [« Texte »](#)

[14] Edmund Husserl, *La crise des sciences européennes et la phénoménologie transcendante*, 1954; trad. fr. aux éd. Gallimard, 1976, p.330. [« Texte »](#)

[15] Les constantes de la physique sont des limites opérationnelles. Elles marquent les limites de la compréhension de l'univers par l'approche expérimentale. Albert Einstein : "Je crois en effet qu'une théorie rationnelle ne doit pas introduire de constante qu'il soit loisible (à Dieu) de choisir. Lorsque l'on a éliminé les constantes dimensionnelles, celles qui restent en fin de compte (constantes sans dimension) doivent, dans cette optique, ou bien être définies rationnellement (comme e ou pi), ou bien ne pas intervenir dans les lois." (in Lettre à Max von Laue, 24 avril 1950; Oeuvres choisies 5, Le Seuil 1991, p.113). "Leur existence apparente repose sur le fait que nous ne sommes pas alors suffisamment au fond des choses." (in Lettre à Ilse Rosenthal-Schneider, 11 mai 1945; Oeuvres choisies 5, Le Seuil 1991, p.111). [« Texte »](#)

[16] Edmund Husserl, *Op. cit.*, p.215. [« Texte »](#)

- [17] Edmund Husserl, *Ibid.*, p.10. «[Texte](#)
- [18] Thomas Kuhn, *La tension essentielle*, 1977; trad. fr. aux éd. Gallimard, 1990, p.85. «[Texte](#)
- [19] Gaston Bachelard, *Le nouvel esprit scientifique*, P.U.F., 1966, p.12. «[Texte](#)
- [20] Max Horkheimer, *Éclipse de la raison*, 1947 ; trad. fr. aux éd. Payot, 1974. «[Texte](#)
- [21] La médecine au sens large (y compris la chirurgie et la psychiatrie) est l'exemple caractéristique d'un tel abus de pouvoir : sur-médicalisation et rejet outreignant de pratiques et de savoirs marginalisés. «[Texte](#)
- [22] Thomas Kuhn, *La structure des révolutions scientifiques*, 1962; 1970; trad. fr. aux éd. Flammarion, 1983, p.282. «[Texte](#)
- [23] "La fin ultime - la civilisation - se perd de vue; le moyen - l'activité scientifique moderne - *barbarese...*" (Nietzsche, *Ecco Homo*, in *Oeuvres philosophiques complètes*, vol. 8.1, tr. fr. Jean-Claude Hémery, Gallimard, 1974, p.291). «[Texte](#)
- [24] Thomas Kuhn souligne que le rapprochement de la science et de la technologie ne date que de la fin du XIX<sup>e</sup> siècle : "Jusque tard dans le XIX<sup>e</sup> siècle, les innovations technologiques significatives ne sont presque jamais venues des hommes, des institutions ou des groupes sociaux qui contribuaient aux sciences." (in *La tension essentielle*, 1977; trad. fr. aux éd. Gallimard, 1990, p.204). «[Texte](#)
- [1b] Cette distinction s'inspire de Wilhelm Dilthey, de Charles Peirce et de Jürgen Habermas, pour qui la troisième catégorie, les "sciences à vocation critique", comprend essentiellement la psychanalyse freudienne et la sociologie néo-marxiste. (cf. *La technique et la science comme "idéologie"*, trad. fr. aux éd. Gallimard, 1973, p.145-150). Cependant seule l'astrologie égalitaire et "judiciaire" possède la capacité critique à rendre compte différemment des idiosyncrasies et des mentalités. «[Texte](#)
- [2b] Martin Heidegger, *Essais et conférences*, trad. fr. aux éd. Gallimard, 1958, p.62. «[Texte](#)
- [3b] "Les lois naturelles que, dans la théorie des quanta, nous formulons mathématiquement, ne concernent plus les particules élémentaires proprement dites, mais la connaissance que nous en avons." (Werner Heisenberg, in *La nature dans la physique contemporaine*, trad. de l'all., Gallimard 1962, p.18). Cf. aussi *Physique et philosophie*, trad. fr. aux éd. Albin Michel, 1971. «[Texte](#)
- [4b] in *La formation de l'esprit scientifique*, Vrin, 1938; 1983. «[Texte](#)
- [5b] in *Cours de linguistique générale*, 1916; Payot, 1967. «[Texte](#)
- [6b] in *Cahiers, "Psychologie"*, Judith Robinson (éd.), Gallimard, 1973, vol. 1, p.1067. «[Texte](#)
- [7b] in *Écrits sur le signe*, Gérard Deleuze (éd.-tr.), Le Seuil, 1978, p.121. «[Texte](#)
- [8b] in *Le monde de l'esprit*, trad. fr. aux éd. Aubier, 1947, vol. 1, p.150. «[Texte](#)
- [9b] Le "langage génétique" (issu de l'organisation de la molécule d'A.D.N.) n'en est pas un, car il ne ressortit pas de l'opération créatrice que l'intellect met en œuvre pour transmettre un contenu cognitif. «[Texte](#)
- [10b] Daniel Verney, *Fondements et avenir de l'astrologie*, Paris, Fayard, 1974, p.284. «[Texte](#)
- [11b] Le spécialiste actuel des recherches astro-cosmobiologiques est Theodor Landscheidt (cf. par exemple *Sun-Earth-Man : A mesh of cosmic oscillations*, London, Urania Trust, 1989). «[Texte](#)
- [12b] Nous pensons, nous les astrologues, que c'est parmi les scientifiques, notamment les physiciens des particules et les théoriciens des graphes, et non chez les professeurs de philosophie, que se dissimulent les véritables métaphysiciens de ce siècle. «[Texte](#)
- [13b] in *La communication*, Paris, Minuit, 1968, p.32. «[Texte](#)
- [14b] Jakob von Uexküll, *Mondes animaux et monde humain*, 1934; trad. fr. aux éd. Denoël, 1956. «[Texte](#)
- [15b] Cf. Marcel Mauss, "De quelques formes primitives de classification" in *Année Sociologique*, 1903; *Oeuvres*, Minuit, 1968-1969, 3 vol., et surtout Émile Durkheim, *Les formes élémentaires de la vie religieuse*, 1912; Paris, P.U.F., 1968. «[Texte](#)
- [16b] Émile Durkheim, *Les formes élémentaires de la vie religieuse* (1912), Paris, P.U.F., 1968, p.628. La problématique énergie/structure est exposée par l'astrologue Rudhyar qui oppose la permanence structurelle à la variabilité énergétique. (Dane Rudhyar, *L'astrologie de la personnalité*, New York, Lucis Press, 1936; version fr., Paris, Librairie de Médicis, 1984, p.122). «[Texte](#)
- [17b] C'est pourquoi la théorie astrologique des Maîtres semble être la clef de voûte de tout l'édifice. «[Texte](#)
- [18b] La thèse selon laquelle la Nature, l'Univers-Dieu, et plus spécifiquement les astres, sont à l'origine des plus anciens cultes, mythologies et religions, a été soutenue par l'historien Scorpion Charles-François Dupuis (1742-1809) dans son *Origine de tous les cultes, ou Religion universelle* (vol. Paris, H. Agasse, an III (1794)) : "L'opinion dans laquelle ont été tous les peuples, que la cause de tout ce qui arrive, naît et croît ici-bas, est dans les astres." (vol. 1, p.83). Cf. le même ouvrage pour le rapprochement entre les 12 travaux d'Hercule et les signes zodiacaux. «[Texte](#)
- [19b] Il existe d'importantes variations concernant les structures au sein même d'une même "culture astrologique", notamment en ce qui concerne le Dominion, le Planétaire et la Cyclade. Par ailleurs il a été avancé que les Chinois, les Égyptiens, les Hébreux (cf. les 10 Sephiroth du *Sefer Yetzira*) et les gnostiques valentiniens avaient une connaissance ésotérique des planètes trans-saturniennes. Le *Bṛhatśamhitā* hindou (au § 68) énumère dix complexions : celles des 5 éléments liés aux 5 planètes, celles du Soleil et de la Lune, celles de Vishnu, d'Indra et de Yama (cf. Louis Renou, *Anthologie sanskritique*, Payot, 1947, p.363). «[Texte](#)
- [20b] Cf. par exemple Wilhelm Gundel : "L'astrologie savante (...) est un enfant de l'hellénisme." (in *Astrologumena*, Wiesbaden, Franz Steiner, 1966, p.1). «[Texte](#)
- [21b] in *The chemical basis of medical climatology*, Springfield (Illinois), Thomas, 1962. «[Texte](#)
- [22b] in *The opening eye*, London, Coventre, 1980. «[Texte](#)
- [23b] Cf. par exemple *La mémoire de l'univers*, London 1988; trad. fr. aux éd. Le Rocher, Monaco, 1988. «[Texte](#)
- [24b] Cf. par exemple *L'alchimie de la vie et Le langage vibratoire de la vie*, Monaco, Le Rocher 1983 et 1990. «[Texte](#)
- [25b] Cf. par exemple *Astrology: The evidence of science*, 1988; éd. rev., London, Arkana, 1990. «[Texte](#)
- [26b] Geoffrey Dean / Peter Loptson / Ivan Kelly, "Theories of astrology" in *Correlation* 15.1, 1996, p.24. «[Texte](#)
- [27b] L'astrologie est *anthropo-morphique* au sens fort du terme. Elle l'est sans devoir en rougir, nonobstant les invectives puériles de certains de ses détracteurs rationalistes, inconscients par ailleurs du caractère subjectiviste de larges pans de la pensée scientifique. «[Texte](#)
- [28b] Gilles Deleuze, "A quoi reconnaît-on le structuralisme ?" in François Châtelet (dir.), *Histoire de la philosophie*, Hachette, 1973, vol. 8, p.313. «[Texte](#)
- [29b] Cf. Carl Gustav Jung. *Synchronicité et paracelsico*, trad. fr. aux éd. Albin Michel, 1988, p.43, p.47, p.271... «[Texte](#)
- [30b] in *Énnéades*, II 3.1, trad. fr. aux éd. Des Belles Lettres, 1964, p.28. «[Texte](#)
- [31b] Le malheureux Léon Lasson, en 1937, annonçait "quinze ans de Paix sur l'Europe" (in *Astrologie mondiale*, Bruxelles, Revue Demain, p.161). Maurice Privat, dans *Demain la guerre?* (Paris, Médicis, 1939) ne prédit pas le conflit malgré son imminence. Et même Alexandre Volguine, à la veille du déclenchement des hostilités, écrit : "Ce numéro paraissant aux heures troubles, doit apporter aux lecteurs un apaisement, car la guerre mondiale n'est pas inscrite dans le ciel d'Europe." (in *Cahiers Astrologiques*, 11 (numéro de sept-oct 1939), p.200). Quant aux capacités à prédire dans le domaine individuel (interprétation prédictive des thèmes nataux), elle est quasi nulle. Le récent ouvrage de Rafael Nasser (*Under one sky*, Seven Paws Press, Chapel Hill NC, 2004) dresse le bilan de l'interprétation "à l'aveugle" d'un thème par 12 astrologues (12 aveugles) ! Seule une astrologue (Evelyn Roberts, astrologie archétypale) atteint presque la moyenne, passable, qu'on peut espérer d'une approche quelque peu significative (soit 2,5 / 6) et six astrologues sur douze (dont Robert Schmidt, astrologie néo-hellenistique), soit la moitié, obtiennent un zéro pointé. Bilan catastrophique donc (voir le compte-rendu de Ken Gillman in *Considerations*, 19.3, 2004, p.94-96), à ne pas mettre entre toutes les mains, dit-il, sauf pour montrer enfin, aux astrologues comme aux sceptiques, que l'astrologie n'est définitivement pas de nature "prédictive" et qu'elle ne l'a jamais été. «[Texte](#)
- [32b] in *The Jupiter effect*, London, Macmillan, 1974, p.115. «[Texte](#)
- [33b] Thorndike a montré que Johannes Stoeffler (1452-1531) avait déjà été crédité à tort - et continué de l'être - de l'annonce d'un déluge universel pour 1524 d'après son *Almanach nova plurimi annis venturis inseruentia* (Ulm, 1499) (in *A history of magic and experimental science*, New York, Columbia University Press, 1941, vol. 5, p.181 ; cf. le texte intégral et sa traduction in *Pierre Brind'Amour, Nostredamus astrophile*, Ottawa, Presses de l'Université & Paris, Klincksieck, 1993, p.203). Dans un puscule publié à Tübingen en 1523, l'astrologue de Justingen dénie avoir jamais prédit un déluge ou encouragé l'astrologie superstitionnée des prédictions sensationalistes. La "querelle de la conjonction de 1524" (Mars, Jupiter et Saturne à 9-10° des Poissons) a alimenté, surtout à partir de 1520, une littérature pléthorique (recensée par Gustav Hellmann in *Beiträge zur Geschichte der Meteorologie*, Berlin, Behrend, 1914, vol. 1, p.25-61). Quant à la fameuse prediction de Petrus Alilius (1450-1420) pour 1789, elle demeure extrêmement vague dans sa formulation : "Il y aura de nombreux bouleversements et mutations remarquables dans le monde, principalement en ce qui concerne les lois et les sectes religieuses." (in *Concordantia astronomie cum historica narratio* (1414), Augsburg 1490, chap. 60; cité in Laura Smoller, *History, prophecy, and the stars*, Princeton (New Jersey), Princeton University Press, 1994, p.194). Elle résulte d'une application des théories cycliques d'Albusmaras, en particulier de celle du grand cycle saturnien de 300 ans (lequel n'est plus guère utilisé aujourd'hui), égal à 10 révolutions sidérales, et n'annonce pas spécifiquement la "révolution française" mais la venue de l'Antechrist (cf. Laura Smoller, *Ibid.*, p.105-106), même si l'on peut objecter qu'il s'agit de la même chose. «[Texte](#)
- [34b] Ce qui n'interdit pas à d'authentiques voyants et visionnaires de prédire l'avenir en prenant pour support l'astrologie. Qu'on pense à Nostradamus qui l'utilise dans un siècle où elle était florissante. «[Texte](#)
- [35b] in *Synchronicité et Paracelsico*, trad. fr. aux éd. Albin Michel, 1988, p.59 (cf. aussi p.272). «[Texte](#)
- [36b] Lettre du 16 octobre 1903 à Paul Choisnard, in Paul Flambart [Choisnard], *Entretiens sur l'astrologie*, Paris, Chacornac, 1920, p.128). «[Texte](#)
- [37b] Il semble par ailleurs que les "résultats" les plus significatifs n'ont pas été analysés : à savoir la disproportion dans la distribution des conjonctions et des oppositions, et les minima relevés pour les conjonction et opposition Soleil-Soleil, planète de l'identité sociale (*Ibid.*, tableau II, p.63). «[Texte](#)
- [38b] Carl Jung, in *Correspondance* (lettre du 15 novembre 1958), trad. fr. aux éd. Albin Michel, 1996, vol. 5, p.72-73. «[Texte](#)
- [39b] Cette branche de l'astrologie, dite "astrologie horaire", concerne les thèmes dressés, non pas d'après des données de naissance, mais pour le moment où une question est présentée à l'analyse. «[Texte](#)
- [40b] Les multiples contradictions qui résultent de ces notions et des modèles qu'elles sous-tendent, font la joie des anti-astrologues (cf. Geoffrey Dean / Peter Loptson, "Theories of astrology" in *Correlation* 15.1, 1996). «[Texte](#)
- [41b] Raymond Abellio (in Solange de Mailly-Nesle, *L'être cosmique*, Paris, Flammarion, 1985, p.119) a compris qu'il existait trois conceptions de l'astrologie, ainsi hiérarchisées : l'astrologie causaliste ou "influentielle" ( primaire), l'astrologie symboliste (intermédiaire), l'astrologie "structuraliste" (supérieure). «[Texte](#)
- [42b] Karl Popper prend l'astrologie comme étalon de la non-scientificité (in *Conjectures et réfutations*, London, Routledge, 1963; 4<sup>e</sup> éd 1972; trad. fr. aux éd. Payot, 1985). «[Texte](#)
- [43b] Jérôme (-347-420), le traducteur de la Bible en latin, a pressenti cette triple orientation quand il énonce dans son *Prologus galeatus* que l'astrologie "s'affirme par le dogme, s'explique par la méthode, se vérifie par l'expérience." (Sylvain Trébucq, "L'Astrologie chez les Gallo-Romains" in *L'Influence Astrale*, n°3, 1913 ; Paul Flambart [Choisnard], *Entretiens sur l'astrologie*, Paris, Chacornac, 1920, p.133). «[Texte](#)
- [44b] Pierre Gassendi (*Animadversiones*, comprenant le *De vanitate astrologorum*, Leiden, 1649), Jacques de Billy (*Le tombeau de l'astrologie judiciaire*, Paris, Michel Soly, 1657), Jean François (*Traité des influences célestes*, Rennes, 1660), François Bernier (*Abrégié de la philosophie de Mr Gassendi* (seconde partie), Paris, Estienne Michallet, 1675), Jean-Baptiste Thiers (*Traité des superstitions*, Paris, Dezallier, 1679), Pierre Bayle (*Pensées diverses sur la comète* (de 1680), Rotterdam, Leers, 1682), Laurent Bordelon (*De l'astrologie judiciaire*, Paris, Louis Lucas & Etienne Ducastin, 1689). «[Texte](#)
- [45b] Un Robert Lenoble évoque le "hiatus qui existe entre l'astrologie et la raison religieuse et scientifique" (in *Mersenne ou la naissance du mécanisme*, Paris, Vrin, 1943; 1971, p.128). «[Texte](#)
- [46b] in *The case for astrology*, 1970; Penguin Books 1973, p.137. «[Texte](#)
- [47b] Cf. ma thèse de doctorat : *L'astrologie : Fondements, Logique et Perspectives* (Paris I - Sorbonne, mars 1993, direction Françoise Bonardel, présidence du jury Gilbert Durand). «[Texte](#)
- [48b] in *Le feu du dedans* (1984), trad. fr. Amal Naccache, Gallimard, 1985, p.47. "Les voyants voient [l'homme ou la femme nagaï] comme une sphère lumineuse à quatre compartiments, comme s'il s'agissait de la condensation de quatre boules lumineuses." (Castaneda, in *La force du silence* (1987), trad. fr. Amal Naccache, Gallimard, 1988, p.13). «[Texte](#)
- [49b] Cf. Carl Jung, *Synchronicité et Paracelsico*, trad. fr. aux éd. Albin Michel, 1988, p.177-180 et p.217-222. «[Texte](#)

[50b] Platon déplore que les philosophes de son temps ne se préoccupent plus du nombre d'unités que renferme une multiplicité donnée : "Les doctes du monde d'aujourd'hui font 'un' au petit bonheur, et 'plusieurs' trop vite ou trop lentement, passant immédiatement de l'un à l'infini, tandis que les [nombres] intermédiaires leur échappent" (in *Oeuvres complètes : Phédon*, tr. fr. Léon Robin, Gallimard, 1950, vol. 2, p.557-558).[Texte](#)

Patrice Guinard: Astrologie : Le Manifeste 1/2  
Qu'est-ce que l'astrologie ? (version 3.5 : 15-02-2017)  
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## The Qualitative Space

The 8 Astral Houses 1/2

by Patrice Guinard

- 1. The Four Encompassing Perception
- 2. What is Space ?
- 3. The Three Archetypes of Space **The 8 Astral Houses 2/2 : The Dominion**

This two-part text covers chapters 15, 28, 29, 30 and 31 from my doctoral thesis (1993). An outline of my theory had already been published at number 21 of the Lyon magazine "Astralis" in 1987 (with a demarcation provisional sectors). "The astrological system of the 8 Houses" was the title of communication to the CESPI congress - M.A.U. of Angoulême (4-6 December 1992). The intuition of the reality of the eight Sectors astrological appeared to me as early as November 1982, and I imagined a first model of distribution and housing in May 1985 without to know at that time the existence of no historical antecedent. This internet version is greatly enriched, in particular with regard to the historical aspect and home-building.

I should logically begin my exploration of astrological structures by the Planetary (the structured whole planets) and by a reflection on the notion of astral operator. However, I would like to highlight this essential part of the astrological corpus, if badly treated by astrologers, first because the Houses are a fundamental component as to understanding the natal themes, then because the 8 Houses theory is probably the most original facet the astrological part of my thesis.

I recommend a model with 8 places, quite close from an ancient system called "octotopos", historically attested since the second century A.D. but probably earlier than the classical system of 12 places. The House is originally "topos" (in Greek), that is place, place, place. In other words, the Houses are a problem space, not Time. I called this model **Dominion** in reference to the organization of the cycle daily by **domains** and to the English word that emphasizes their power.

There would only be eight Astrological Houses (Houses 3, 5, 8 and 12 of the organization by twelve do not exist), whose odds are centered on the Angles, and who succeeds in the direction of the diurnal movement, because they represent the successive phases of the apparent course of a star from its rising. It's probably in the middle Alexandrins, Greco-Egyptians, that the Houses were folded down on the zodiacal cycle, and an artificial system of analogies duodenarians was set up, probably for the need of horary practices.

Analysis of the semantic distribution of sibylline names Greeks attributed to 12 houses, also pleads in favor of a prior organization by eight, and I believe I have found the ancient organization of the **octotopuses** in its initial order : **hroskopos, agathos daimon, mesouranema, theos, dysis, kake tuche, hupgeion and aidou pole**, the door of death that closes the daily cycle. I gave to the 8 Houses of names less mysterious and more in affinity with our pragmatic mind : I Communication, II Friendship, III Situation, IV the Harmony, V the Couple, VI the Knowledge, VII the Mystery, and VIII the Fame.

The House probably did not have the pragmatic connotation that they had given later, but rather an ontological sense : they did not designate objects, persons, occupations daily or areas of activity, but marked the quality of a relationship as consciousness establishes with its environment, a degree of openness more or less wide to its own space. Thinking about the Houses, Kepler wrote don't find his friends or his wife in heaven. Finally I present a new the method of home-building, called **Octotope**, which solves both the problem of extreme latitudes and that of houses disproportionate to the zodiac.

### 1. THE FOUR ENCOMPASSING ELEMENTS OF PERCEPTION

"Every subject weaves his relationships like so many spider webs with some characteristics of things and intertwines them to make them a network that carries its existence." (Jakob von Uexküll : Animal worlds and the human world)

Kant considers space and time like forms *a priori* what he calls "sensitivity", that is, as the preconditions of any representation (*Vorstellung*) immediate of the real sensitive. They're the formal landmarks of the perception of the external world, the forms *a priori* external meaning" (according to which the various juxtaposes) and "internal meaning" (according to which it succeeds). [1] Through the immediate representations of "sensitivity" - matter knowledge - objects are given in their diversity; through representations mediates of the understanding - concepts, or *shapes* of knowledge they are connected, unified, thought out. This distinction renews the Platonic antinomy sensible world/intelligible world, of which it presupposes the obvious: in other words, that there is a "real" that is given, a matter, and that this real can take shape in the mind.

However Kant does not risk to consider this matter and these forms, too, as preconditions the act of conceiving, as Schopenhauer observed. [2] Space and Time, such as (or Energy) and possibility of formation of concepts (or Structure), can be considered as real decomposition media, executives *a priori* perception encompassing [3] of consciousness. As a result, "energy" is for consciousness the possibility of existence of a reality whatever it is (visible, audible, imaginary, dreamy, dreamy, fictitious, mental..), the fact that there is or that it appears to the conscience *something* rather than nothing. Similarly I call "Structure" the multiplicity of *shapes* what can take this reality, the possibility of appearing to consciousness in one mode rather than another.

The real is a *continuum* that perception and consciousness cut according to modalities it is for each, but also for each species. L'homme lives in one world, the one who carries his own cultural marks of course, but more essentially innate. Because these plans of cutting of the real are specific to the species. For Democritus the real is made up of atoms and combinations of atoms that differ in size or size [energy], for example **V** and **N**, by their form [structure], for example **V** and **N**, but also by their figure or position [space], for example **N** and **Z**, and by temporal variations ceaselessly associating and dissociating them (for example **VN** and **VK**). [4] But these the properties of the Democrite atom are those from the human perception of these atoms and depend on the encompassing ones of consciousness.

Durkheim described a clean paradigm to all societies without writing, to knowing the existence of *four categories of mind*, the "permanent frameworks of mental life" [5] underlying the social organization of these companies : energy force, space location, time, and the layout of the whole, which ensures its correspondence and sustainability. "archaic" thinking does not measure, but distributed; it does not quantify, it qualifies.

The population of societies *primordial* is shared in various genres or *clans*, of which each has a specific social function, with its own competencies, its privileges, its duties, its constraints, its prohibitions. Membership to a clan, to a "class", is not established by chance, nor even by filiation: it results from a natural distribution members of the group within the social fabric. The clans are the exogamic groups: each adheres to the clan whose tendencies correspond to its intimate nature.[6]

*Mania*, the primordial category energy (substance, causality), means any being, thing or phenomenon, endowed with a certain ineffable quality of force or power. Each clan holds his *mania*, its diffuse and impersonal force, its "magic" power" action within the community. Everyone has their own emblem, his model, his *totem*, symbolic mark of its *mania* and sign of social recognition, community belonging. *Each, each, within a clan, is a modality of his totemic being*. Differences are respected and honored, not artificial differences due to activity or a contingent outcome, but "real" differences, intrinsic to the aspirations of each member of the clan. "The totem : it is only the material form in which is represented to imaginations this immaterial substance, this energy diffuses through all kinds of heterogeneous beings, who alone is the true object of worship." [7] Causality, as the possibility of producing a transformation, is, and substance, are only modern interpretations of the *idea de mania*.

Each clan has attributes associated with it specific : animals, plants, inanimate objects, formations or natural elements, colors, but also spatial directions and temporal moments (a cardinal point and a season if these clans are in the number of four). Clans are not just social groups, they are also the human representatives of natural groups. Thus social organization reproduces the different types relations between men and their environment, or rather it harmonizes with natural prescription.

There is no antinomy Nature/Culture : "Les people of the clan, and the things which are classified therein, form, by their reunion, a solidarity system of which all parties are connected and vibrating sympathetically." [8] The social order presupposes a *apportionment* of differences psychics in accordance with the properties found natural elements. Thus the *mania* actualizes in a specific place, however, a *place of power*, and at some point precise: "The law of the world is the alternation of qualities distinct, distinctly sliced, which dominate, vanish and reappear forever." [9] The forces qualify both impersonal psychic tendencies, and, the natural entities of the daily environment, and function privileged of each in society. Thus are connected the three spheres of the sacred, of the natural and the social. Heaven, Earth and Man of the Chinese.

At the end of his presentation, Durkheim, in assiduous positivist, rejects the rapprochement between its categories the possibility of permanent structures of the conscientiousness. However, the hypothesis of their "social origin" does not explain neither their specificity, nor their number, as indeed the categories themselves only imperfectly illuminate the diversity of social life and the specificity of its cultural manifestations - and for this reason no doubt they are no longer relevant in sociology and ethnology. In reality, the social generates a process of externalization collective, in the form of cultural representations, encompassing of consciousness. Because the diversity of *mania* forces, their places of manifestation, their moments of updating and their distribution ordered, attested everywhere under modalities various, from the Zuni Indians to the Chinese of antiquity, do not are that the cultural exteriorization and manifests "permanent frameworks mental life" (Durkheim), "forms *a priori* of sensitivity" (Kant), "conditional environments" [10], or, as I prefer to call them, all encompassing of perception.

### 2. WHAT IS SPACE ?

"You will immediately have to determine your right direction, and immediately face that direction." (Carlos Castaneda : See)

Space is not that neutral and inanimate environment, continuous and isotropic, informal containing of objects and abstract landmark motor acts: "There is not actually a space, or "space" but "separate, heterogeneous" spaces, endowed with singular properties. Everything that belongs to one of these spaces is located by itself as in a field of forces, and penetrates, as if by osmosis, qualities that characterize this space. Instead of an environment neutral, homogeneous, kind of uniform backdrop, we have areas, we, qualitatively determined environments that are also determinants." [11] No more than time, space is not measured: there is an infinitesimal "distance" between two distant places which belong to a same region, as there is an immeasurable "distance" between two contiguous places belonging to distinct regions. It is speed, activity and movement that are measured, and not the *organic regions* or *areas* forming inseparable entities.

Valéry, commenting on Zénon the Élément : "We can only speak in half after considering all, that is to say the 'have crossed', so that for prevent movement from starting, we start with *fraction*, so put it down. The space to be crossed is only a movement." [12] What is commonly understood by space, when we observe an object "space", it is the quantified and culturally determined from a perceptive experience, the field of mobility of contingent motor skills, the necessary convention the separability of objects for perception. Then space is nothing by itself, except the formal container of these discriminated forms. Les *qualitative assignments* traditional, primordial, have been replaced by quantitative measures external to them. The "matter scope" of Descartes explicitly marks this substitution. Each it only appears through quantifiable ratios who define his otherness.

L'space is neither the extent homogeneity of mathematics, ideal of divisibility conventional and infinite, neither the field heterogenous and functional, informed, needs and practical purposes. [13] Between the One and the Multiple, a place must be made for the *Nombre*, precious in Plato's eyes. Loss of qualitative belonging to the space and uprooting of modern consciousness, projected in a network of pragmatic and contingent relationships, express his break with the Earth.

Space is the world, Cosmos and not more chaos, qualified, differentiated, oriented, pre-organized, including the different regions, in limited numbers, possess specific qualities, and, transmissible to the animate beings attached to them. Or rather: each domain, each sector, each direction, each orient, is an "organic being" whose separate entities those who live there are the apparent manifestations.

*The world is habitat*, symbolic field externalization of living. Denying or violating these *qualified places*, it is to reduce consciousness to its most vulgar dimension, not "bestial" but rather "sub-animal", because precisely the animal retains the memory of its spatial belonging. "Measured spaces by internal states presuppose essentially a qualitative, discontinuous space, including each interior state is the measure itself." [14] Space is the projection field of an interiority we have learned to recognize the different colorations. The four directions of space *anisotropic*, associated in the seasons of the year, are recognized by colors and by animals in ancient China (Azur dragon (or green) / Red bird / White tiger /Black turtle) and among the Zuni Indians, or by winds among the Aztecs. The whole earth is subject to this quaternary organization including those who, in societies primordial, proclaim themselves "men" or "human beings", occupy the center, region, city or house, Temple. And for everyone, it is a question of finding his favorable place, his *situs*, given the overall distribution, his temperament, and of his existential situation at the moment.

### 3. THE THREE ARCHETYPES OF SPACE

*The Earth is Space in all its extension; the Temple sacralizes its intrinsic qualities; the Mirror is the form of its intensification.*

The archetypal ternary Earth/Temple / Mirror is the matrix representation of sacred space according to astrophilosophy. It prefigures and redoubles the symbolism of "summer signs". Le Cancer is Earth, Leo is Temple, Virgo is Mirror: Cancer, or sedimentation and undifferentiated potential expansion ; Lion, or centering and organization of places by the linking of the internal to the external ; Virgo, or shrinkage space and emotional rapprochement in reciprocity of relationships. The Earth is plasticity, the Temple is compact, the Mirror is intimacy.[15]

Earth is "all space" the absolute limit from the air force, the surface indefinite of the imagination of consciousness. The temple is both concentration local and freeing of boundaries, closed residence and opening externally, to, place and link coincidence between the earth and the sky. The Mirror is the ultimate limit of space, the *home* where it closes on itself and resorbs itself by reflecting. And on the other side of the mirror, at the crossing of the equinox is the time that begins, the time of the "autumnal signs". [16]

"The shortest path that leads to yourself leads you around the world." (Hermann de Keyserling : *Philosopher's travel journal*)

In Cancer / Earth, space is indefinite, diffuse, variable, plastic, both open to the outside and closed in on itself. Up and down, in front and behind, left and right, are susceptible to unlimited expansion, open to the imagination of the "interior traveler". [17] As it widens, the space shrinks inside a shell, a cocoon, a nest. Plastic protection allows for extreme variability in the location of boundaries. Everything living element is aroused and can be connected by sedimentation. Borders are flexible and mobile. The internal mingles and merges with the external, the internal with the outside, the near in the distance. Maximum externalization, by which we surround the space we are surrounded by, because we carry it in itself.

"The virtue of the *Imago Templi* (...) is to make us find ourselves inside ourselves out of ourselves." (Henry Corbin : *Temple and contemplation*)

In Lion / Temple, space is organized, framed, and, qualifies himself. The contours are ordered inside as outside. Height, width and depth stabilize. Space balances around from an invigorating center, image of Heaven on Earth: "Space is represented like a succession of limited expanses, arranged concentrically around the sacred place, arrangement in which each exterior expanse is of opposite quality to the one it contains. At the same time, the central place of a on the other hand, each limit on the other hand, is equivalent to anything that surrounds them." [18] The original directions cut into the extent of the places specific qualities. The center is wrapped of delimited areas, with defined properties, and, to which related beings are attached. The Temple is the habitat of the gods on earth and the place of sacred encounters between men. [19] He accomplishes the permanent and living fusion of worlds, for he is the image sacred and sanctified in the Cosmos. [20]

"The most exciting surface of the earth is, for us, the of human face." (Georg Christoph Lichtenberg - : *Aphorisms*)

In Virgo / Mirror, space tightens, intensifies. The boundaries are clear; the boundaries stand out: "It is often by concentration even in the intimate space the more reduced than the dialectic of the inside and the outside takes all his strength." [21] Le far away, the foreigner and the outside are evacuated: only the closest links remain. The Self, at the same time itself and the Other, is fiercely protected from any unwanted promiscuity. The links are fixed and they are particular in discrimination. Privileged relationships they are established according to visceral affinities. [22] A narrow field is emerging, oriented by exclusive relationships of attraction and repulsion. Intimate, polarized, defensive space, creates attractions, magnetizations, "loves" that unfold through the face of the loved one, in the space of his body, with his hands, his eyes, his voice. The Mirror is the space of intimacy. Face to face is the ultimate position of reciprocity.

[1] Emmanuel Kant, *Critique de la raison pure*, tr. fr. Jules Barni & P. Archambault, Paris, Garnier-Flammarion, 1976, p.81-96. « [Texte](#) »

[2] "La causalité elle-même est la forme de notre entendement : car, aussi bien que l'espace et le temps, elle nous est donnée *a priori*. Ainsi jusqu'ici la matière, en cette qualité, appartient aussi à la partie formelle de notre connaissance ; elle est la forme intellectuelle de la causalité même." (in *Le monde comme Volonté et comme Représentation*, tr. fr.A. Burdeau, Paris, P.U.F., 1966, p.1024). « [Texte](#) »

[3] J'emprunte ce terme à Karl Jaspers. « [Texte](#) »

[4] Cf. Démocrite, *Fragments*, in *Les Présocratiques*, éd-tr Jean-Paul Dumont, Paris, Gallimard, 1988, p.767. « [Texte](#) »

[5] Émile Durkheim, *Les formes élémentaires de la vie religieuse*, 1912; Paris, P.U.F., 1968, p.628. « [Texte](#) »

[6] La répartition par clans est la marque d'une archétypologie "primitive" comme semble le montrer la survivance d'une dizaine de catégories, genres nominaux ou "préfixes de classe" dans les langues bantoues. « [Texte](#) »

[7] Émile Durkheim, *Les formes élémentaires de la vie religieuse*, 1912; Paris, P.U.F., 1968, p.270. « [Texte](#) »

[8] Émile Durkheim, *Les formes élémentaires de la vie religieuse*, 1912; Paris, P.U.F., 1968, p.213. « [Texte](#) »

[9] Jacques Soustelle, *L'univers des Aztèques*, Paris, Hermann, 1979, p.165. « [Texte](#) »

[10] L'expression est de l'astrologue Jean-Pierre Nicola. « [Texte](#) »

[11] Jacques Soustelle, *L'univers des Aztèques*, Paris, Hermann, 1979, p.136. « [Texte](#) »

[12] Paul Valéry, in *Cahiers*, Judith Robinson (éd.), Paris, Gallimard, 1973, vol. 1, p.510. « [Texte](#) »

[13] Mircea Eliade décrit l'espace profane en opposition à l'espace sacré : "Toute vraie orientation disparaît, car le "point fixe" ne jouit plus d'un statut ontologique unique : il apparaît et disparaît selon les nécessités quotidiennes. A vrai dire, il n'y a plus de "Monde", mais seulement des fragments d'un univers brisé, masse amorphe d'une infinité de "lieux" plus ou moins neutres où l'homme se meut, commandé par les obligations de toute existence intégrée dans une société industrielle." (in *Le Sacré et le Profane*, Hamburg 1957; éd. fr. Paris, Gallimard, 1965, p.23). « [Texte](#) »

[14] Henry Corbin, *Temple et contemplation*, Paris, Flammarion, 1980, p.201. « [Texte](#) »

[15] Le champ social ne peut s'organiser que sous réserve d'une plasticité trop lâche ou d'une intimité trop étroite. La sociabilité communautaire réside aux confins de l'immensité de masse comme de l'exiguité de communion. (Ces trois formes de sociabilité - masse, communauté, communion - ont été distinguées par Georges Gurvitch dans sa *Dialectique et sociologie*, Paris, Flammarion, 1962). « [Texte](#) »

[16] Les signes automnaux sont liés à des archétypes temporels (Balance : le Retour ; Scorpion : la Durée ; Sagittaire : la Spirale), les signes hivernaux à des archétypes structurels (Capricorne : le Cristal ; Verseau : le Code ; Poissons : la Matrice), et les signes printaniers à des archétypes énergétiques (Bélier : le Choc ; Taureau : la Bombe ; Gémeaux : le Flux). « [Texte](#) »

[17] Le comte balte Hermann de Keyserling (né un 20 juillet), auteur du *Journal de voyage d'un philosophe et des Méditations sud-américaines*, note dans son autobiographie sa prise de conscience de la terre comme partie constituante de sa nature (in *Voyage dans le temps*, tr. fr. aux éd. Stock, Paris, 1961, p.224). « [Texte](#) »

[18] S. Czarnowski, "Le morcellement de l'étendue et sa limitation dans la religion et la magie", in Actes du Congrès International d'Histoire des Religions, Paris, Champion, 1925, p.352. « [Texte](#) »

[19] Jung (né un 26 juillet), architecte improvisé, a entrepris la construction de sa demeure idéale, de son "temple" symbolique, près du lac de Zürich. « [Texte](#) »

[20] Cf. René Schwaller de Lubicz, *Le Temple de l'Homme* (Paris, Caractères, 1957, 3 vols). Comme le souligne Mircea Eliade, "Le Temple resanctifie continuellement le Monde, parce qu'il le représente et à la fois le contient." (in *Le Sacré et le Profane*, Hamburg 1957; éd. fr. Paris, Gallimard, 1965, p.53-54). « [Texte](#) »

[21] Gaston Bachelard, *La poétique de l'espace*, Paris, P.U.F., 1957; 1974, p.205. « [Texte](#) »

[22] Goethe (né un 28 août, donc Vierge par le Soleil comme Lichtenberg) note dans ses *Affinités électives* : "Un cœur qui cherche sent bien qu'il lui manque quelque chose." (in *Romans*, tr. fr. aux éd. Gallimard, Paris, 1954, p.229). Fin connaisseur du cœur humain, il distingue "vivre avec quelqu'un" de "vivre en quelqu'un", et souligne que "L'esclavage volontaire est le plus beau des états. Comment serait-il possible en dehors de l'amour ?" (in *Maximes et réflexions*, éd-tr Geneviève Bianquis, Paris, Gallimard, 1943, p.246). « [Texte](#) »

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## The notion of impressional or astral printing

Critical analysis of Peirce semiotics

by Patrice Guinard

- 1. The ontological triad
- 2. The triadic sign
- 3. Semiological functions
- 4. Sign Classification **The 3 Worlds (Semiotic Ontology) 2/2 : From Semiotic to Astral**

This text of *astral semiology* covers chapters 16, 17, 18, 19 and 23 of my doctoral thesis (1993). It has been published in the philosophical review "Concepts" in March 2001 (n°2, *Editions Sils Maria*) under the title "Critical analysis of Peirce semiotics and ontological justification of the concept of impressional". I seek to show how matrix reason can advantageously supplement analytic reason, and how impressional, can, source of any astral incidence, can be logically articulated to other ontological categories.

### 1. THE ONTOLOGICAL TRIAD

"Every method consists basically in isolating well and knowing its elements - the rest is nothing, it is done alone." (Paul Valery : Notebooks)

Charles Sanders Peirce [1], "the inventor of semiotics", has set up a reflection radical and exhaustive on the notion of *sign*, which can serve as theoretical basis for any phenomenological exploration, in the sense that the Peircian sign ideally designates the result of any phenomenon of perception, internal or external. To the extent that the planets, in astrology, they mark different modalities of inner perception of the real, and that they organize themselves, according to Kepler, according to a ternary pattern (*cfr. meae sequentiam* : "The Planetary"), the thought of Peirce, creator of a multiplicity of "triads", constitutes for my purpose a perspective privileged analytics.

The philosophy of the American logician is still relatively unknown given its importance. Peirce published almost nothing. Almost all of its writings is posthumous: its *Collected papers* began to be published twenty years after his death. Peirce is with Nietzsche the other giant of metaphysics from the end of the nineteenth century. Nietzsche is interested in cultural macro-phenomena (theory of instinct, etc., genealogy of morals and culture, axiology, resentment or nobility of motivations), Peirce explores their micro-manifestations: the word, the expression, the logic of linguistic exchange... Nietzsche (Balance) gives the *perspective* to follow by tracing genealogy ; Peirce (Virgo) realizes the' *autopsy* by dismantling the mechanisms.

The object of Peircean metaphysics is the "phareron", that is, the set of phenomena, not as they manifest themselves for external perception, but as they appear in mind: the *phareron* is "the collective totality of all that, in any way and in any sense whatsoever, is present in the mind, without consider in no way if it corresponds to something real or not." [2] This phaneroscopic collective includes three types of, three absolutely distinct categories of beings: "I recognize three universes that are distinguished by three Modalities of Being. One of these universes embraces all that has its being in itself, except that everything in this universe must be present to a single consciousness or may be so present with all his Being. (...) Another universe is the one, first, that, objects whose Being consists in their gross reactions, and that, secondly, of the Facts (reactions, events, etc., qualities, etc.) concerning these objects, of which all the facts, in the last analysis, consisting of their reactions. (...) The third Universe understands the co-being of all that is, in its nature, necessitating, that is, is a Habit, a law, or something expressible in a universal proposition." [3] The first universe is governed by the *chance*, the second by *l'love*, the third by the *continuity*. Thus causality belongs to the third universe, that of laws, and not the second. [4]

These three ways of being, Peirce they call them cenophthagorean or neopythagorean categories, in homage to the Greek philosopher who emphasized the metaphysical importance the Number : the **Primacy** (*Firstness*) is "the mode of being of what is as it is, positively and without reference to anything else." [5] ; the **Secondment** (*Secondness*) is the mode of being of what is such that it is "relating to something else." [6] ; the **Thirdness** (*Thirdness*) is the mode of being from what is such that it puts into reciprocal relation a first and a second. Secondity and Thirdity exist only in accordance with Priority, thirdness it also requires the existence of Secondity. He in this terminology there is no idea of temporal succession : a "first" (a being of Primeity) is not that who comes *fore*. Similarly, the three relatas or components of the sign are co-given (cf. *infra* : "The triadic sign") : they are simultaneously present in the mind and "in the sign".

Ontological categories have a basis external to the thinking subject: they are "co-real" and "independents of our thinking". [7] Peirce apprehends them by means of a *relational logic* which emphasizes their extra-psychological character. However it seems it is impossible to attribute this phenomenon to either of these categories without collateral experiences psychological incidents, because it is necessary that these categories stand out "in the mind" in some way. Peirce's approach is apparently realistic, as is from that of John Duns Scot (~1266-1308). Scottish franciscan he had developed a ternary ontological conception that he held of Avicenna; the three forms *realms* of Being (of what is) are the metaphysical form (*quiddity*) or being in itself, without any determination,la "physical" form (*haecce*) or the sensitive being, or, in its singular existence, and logical form (*generality*) or the intelligible being, in the intellect. [7a]

I now call these three forms phenomenal : *state* (psychic), *object* (physical) and *sign* (psycho-mental), depending on their mode of appearance in mind. It will be verified that for consciousness in the broad sense, the state is a being of Primeity, the object one being of Secondity, and the sign one being of Thirdness. Before we can recognize these phenomena as belonging to formal categories, it is necessary that they appear as *forces*. Peirce has suggested that a rapprochement of the three logical relations that define the categories to the "three fundamental functions of the system nervous, namely, first, the excitation of cells ; secondly, the transfer of excitation to the fibers; thirdly, the setting of trends determined under the influence of the habit." [8]

*A priori* all existing beings (organism, organism, material object, human consciousness,) contains a certain part of Primeity; in other words, it has the quality of being *in itself*, as it is, without relation or reference to anything else. Ontologically, only that which is "ineffable" is pure primacy. [9] For the perceiving consciousness (in the broad sense), a First is a "feeling", that is, "one state who is in his complete at all times, for as long that lasts." [10] It is a quality (*quality of feeling*) as it remains simple possibility : "The qualities themselves which, in themselves, are pure perhaps not necessarily realized." [11] Quality remains "quality" provided "not consider what may attach to it when you perceive or you yourself remember, and who doesn't belong to that quality." [12]

However, the slip at Peirce *feeling la quality* confusing and already involves recognition of something specific, which is not possible that by leaving the Priority. One state cannot to be recorded, felt, lived: if apprehended determined in some way, even under the a form of indefinite quality, it ceases to be a state, and becomes the mental representation of a state. When Peirce evokes "the taste of quinine", he not only established a relationship with the existing (the quinine), but it also carried out a mediation that relates the affect to the existing. Otherwise says Secondity and Thirdness are already present.

One pure being from Printedness has no source in the objectual world. It's a simple "modification psychic ", indeterminate, a  *fleeting and imperceptible impression*. "For example, when you remember it, the idea that you have it is said *low* and when she is before your eyes, she is *lively*." [13] To speak of quality for a pure being of Primeity, it is to remove the possibility as such, and its character indeterminate; to qualify the possible is to destroy it "in the egg" by operations of materialization and semiotization of being. The Primeity cannot be to be apprehended from external existents, for their existence presupposes Secondity. Elle can only be conceived according to negative criteria, a bit like the Deity of Johannes Eckhart: unspeakable, ineffable, beyond all forms and attributes. A First, unassignable, elusive inner presence, absolutely in itself, does not suffers no kind of determination under penalty of passing under the mode of Thirdness.

There's something inside me, there's, *indistinct and immediate* : that's all I can say. Formula of l'*psychic* state pure, before the first ones are added interpretations of pleasure or displeasure. The Primeity is the source of a "Cogito without I" [14] , ie without awareness of an entity that centralize the multiplicity of states. The Primeity refers to the incessant flow of unconscious movements of the soul, to "the total unanalyzed impression produced by all multiplicity" [15] , to phenomena which occur at the limit of the perceptible, *liminal*, to that which lingers not in the mind but the fleetingly traverses. Leibniz, in his answer to Locke, emphasizes the existence of small perceptions (or insensitive perceptions) : "Besides there are a thousand marks which make judge that there is to everything moment an infinity of perceptions in us, but without perception and without reflection, that is, changes in the soul even of which we do not perceive, because the impressions they are either too small and too many or too united, so that they have nothing quite distinguished apart, but joined to others, they do not let to make their effect and to make themselves felt at least confusedly in assembly." [16]

Peirce admits not to having taken care of himself only "formal elements of the phareron". [17] His interest is polarized, not on the Primeity for herself - hence her "anti-psychologism" - but on priority as it participates in Thirdity. The term "ideoscopy" is another term for "phaneroscopie", emphasizes the rupture of the being with its rooting psychic and emotional. When Peirce defines the sign as "a first who talks with a second called sound object, a triadic relationship so authentic that it can determine a third, called sound interpreting, to to maintain with its object the same triadic relation which it maintains himself with the same object" [18] , it ignores the "impression" that is at the origin of the sign, and does of this one a first. [19] It is the original impression that is *primere* ; the sign, in its formal representation, is a *last* : how could it belong to the order of the immediate, the unreflective, it is defined precisely by its character mediat ? Ontologically, the sign is *terminal product* psychic activity. By designing the beings of Primeity like "pure eternal possibilities", independent "of time and of all realization" [20] , Peirce eventually equates them with Platonic ideas. [21] So, by qualifying the informal and elusive elements who participate positively in the balance of the whole, it introduces determination into what should remain *infra-mental*, it shrinks infinity and "indefinity" of the Possible, and betrays the' *apeiron* Anaximander, indescribable and unknowable.

Peirce chose to evacuate the concept printing and recognizes the limits of the ideoscopy: "If he there is one thing that communicates information without having absolutely none relationship with nothing that directly or indirectly knows the person who understands this information when it is communicated to him, ( ...) the vehicle of this kind of information is not called, in this volume,a sign." [22] In its classification of signs there is nothing left of what is "state pure", "made of intimate meaning" (Maine de Biran), of what does not refer to no object or reference frame determined. Finally there is no longer any trace of Primeity.

The other two categories of people do not pose any difficulty. A being of Secondity it is "experience" that arises from resistance [23] to the ego, the "experience of effort dissociated from the idea of a goal to be achieved." [24] It is the object as it manifests itself by its effects, as it is perceived in experience by its resistance to the consciousness. In other words, a being of Secondity is one *fact*, one *existent* : "Existence is this mode of being who resides in opposition to another." [25] Secondity implies the "consciousness of the action of a new feeling in the destruction of old feeling." [26]

A being of Thirdity is one *mediation* between two entities, a "requiring", a "triadic relationship existing between a sign, its object and thought interpretant, itself sign, considered as constituting the mode of being of a sign." [27] It's a *law*, such that it generalizes a set of facts is a meaningful proposition, a representation mental. The "law" does not belong to the essence of things is not an intrinsic constant to several existing ones : it is the product of a social convention or a mental habit. She's *re-presentation* : "The essential function of a sign is to make inefficient relationships efficient - not efficient relationships put into action, but establish a habit or rule general by which they will act when necessary." [28]

Finally, a being is either one *possible* (a First, a state, a "quality"), or a *current* (a Second, an object, an existing, a fact), or a *necessitating* (a Third, a sign, a representation, a law). He is either immediately given or "related" and perceived because of the resistance it arouses in consciousness, the, or mediated by a game of mental combinations.

The interest of these categories it is the unlimited openness created by a well understood "Prejudice. Below the *known* (the words) and the *unknown* ( things ), there is a terrifying universe, that of the unknowable, inside and outside of us. Superficial spirits deny it; cynical spirits ignore it. Existing objects and are forces that resist; images and words are reassuring appearances. Before them, and without which they would not be : a first world that is irreducible to them, a kind of limit forever inaccessible, an unfathomable virtuality that destabilizes any relationship by raising awareness, and disturbs the clarity of representations mental as it illuminates the opacity of sensitive objects.

### 2. THE TRIADIC SIGN

"The sign brings about the knowledge of something and is able to suppose for it or to be joined to a sign of this guy in a proposal." (William of Ockham, *Logical sum*, 1, I.1)

For Peirce, everything is a sign: a sound, a print, an idea, a smell, a feeling, a sonnet, a rule of game, a planet... "He's never been in my again power to study anything - mathematics, mathematics, morality, metaphysics, gravitation, thermodynamics, phonetics, etc, economics, history of science, whist, men and women, wine, metrology, etc, if not as a study of semiotics." [29] This means that Peircian phanerosepy is far beyond linguistic framework.

The three ontological categories are find in the definition of the sign. "A sign is a relationship conjoined with the thing denoted and with the spirit." [30] It's a *ternary relationship* between three "sub-signs", a relationship such as the double ratio uniting one of the constituents with its two related constituents absolutely determines the uniting ratio these two constituents. In other words: "One *representamen* is the subject of a triadic relationship to a second, called sound *object*, for a third, called his *interpreting*, this triadic relationship is such that the *representamen* determines its interpreter to maintain the same triadic relation to the same object for some interpreter." [31]

The "Representamen" is the sound or visual image the sign, the *Signifying* saussurian school. The "Object" is the occasion of the appearance of the sign. Existing or incorporeal, it *participates* to the triadic relation by its relation to the "Foundation" of the sign. The sign "takes place of this object, not in all respects, but by reference to some sort of idea I have sometimes called the *foundation* the representamen." [32] The "Basic" is the real *referent* du sign ; "the Object" is only the *referent by proxy* : it is "what knowledge is presupposed for power provide additional information about him." [33] The "Interpretant" is the associated mental image, the *Signified* de Saussure: it has a received meaning that determines the *Representamen*.

The object and the interpreter being themselves "signs", Peirce allows himself to apprehend the real "semiotically", in its totality, even if he hesitates to conceive it as a product of consciousness. Peirce is the heir of George Berkeley (for whom all that exists for us is mental) and even more important philosophy medieval, so-called "scolastic" (especially from Duns Scotus and William of Ockham), which is relatively hidden since the advent of *Nouvin organum* by Francis Bacon and " table rase" cartesian.

The Franciscan William of Ockham developed a distinction introduced by Portuguese Pedro Hispano or Spanish Stone (~ 1200-1277) [34] between the *signification* (including elementary unit is the proposal) and the *suppositions*, referential function held by the word (or term), which is the minimum unit of speech which takes place or represents, in the proposal, the concept, the something, or another word. Science becomes practical of supposing signs and knowledge of propositions: "A real science does not deal with not things, but intentions *supposing* for the things (...) logic deals with intentions assuming for intentions (...) the natural science is concerned with the intentions of the soul, common to such things and assuming precisely for them in many proposals." [35]

In the hierarchy of categories, and according to the definition of the sign, the object determines the sign which, in turn, determines the interpreters. [36] This procession concerns only the codified, devitalized sign, as it is already determined and lends itself to

an infinite analysis, and not the sign "in action", dynamic; such let him seek and express himself, not even the received, perceived, sign, feel. Peirce introduces a double distinction that relates to this problem: that of the Immediate Object and the Dynamic Object, and that of the Interpreters immediate, dynamic and final. This design shatters the dualism meaning/reference [37] since an double modality of the reference and one triple modality of meaning.

**L'immmediate object** is "object as the sign itself represents it." [38] It relates to the foundation of the sign since it is this idea that refers to the object in the sign. **L'dynamic object** is "reality who by one means or another manages to determine the sign at his representation." [39] It is the "efficient cause" (Aristotle) of the sign, the "real" object, *the occasion* for the sign of being a sign, his "reason for being", the reality that the user can experience besides. While the immediate object is "in the sign", the dynamic object is "out of the sign". [40] It is a kind of *simulacrum* (in the sense of Epicurus) from when we accept the methodological imperative of Peirce : "Sticking to the honest and stubborn observation of appearances." [41] It is the ultimate reality, even if it does not appear in mind by mediation: "The sign does not affect the object, but is affected, so the object must be capable to communicate thought; that is, must have nature of thought or a sign." [42]

**L'interpreting intended** (or immediate) "is the interpreter as it is revealed in the correct understanding of the sign itself, and is ordinarily called the *signification* the sign." [43] This interpretation correct the sign results from an cultural convention, a standard, a strict application of the linguistic code. The intended interpreter requires stability that allows language communication and exchange. We could also call it *interpreting objective*. **L'interpreting dynamic** "is the effect real that the sign, as a sign, really determines." [44] It is variable, results from the effective ratio of the sign to its user, and includes all personal interpretations imaginable: this piece of harpsichord evokes for me a ballet of twigs in a silver bowl. We could call him *performing subjective or relative performer*. **The final performer** (or possible) "returns to the way the sign tends to represent itself himself as being in relation to his object." [45] It reflects the infinite possibility of suggesting the sign due the constitutive relationship he maintains with his object. He designates the virtual meaning of the sign. We can call him *absolute performer*.

This distinction of performers redoubles the ternary nature of the sign : *a sign is always three signs at once*. Insufficient Sussurian dichotomies [46] and post-Saussuriennes ( significant / notified, language / speech, denotation / connotation, expression / content, competence / performance ... ) originally idle discussions that have animated and still animate linguistics. [47] Intellectual dualism, that is, it is rejected from its emotional and emotional roots, neutralizing the third dimension of the sign, led linguistics into a dead end.

For not only does the sign admit a number indeterminate of "signified", but still it generates an indefinite field of meaning. Nevertheless, if one wishes keeping the Sussurian terminology, I suggest calling them intended, dynamic and final interpreters of Peirce, respectively. Meaningful, Meaningful and Meaningful, according to the nature of the mental image associated: necessary and standardized, current and personal, or potential and extra-personal. Le *Significance* is most often unique and common to a group of users ; the *Signified* exists when it manifests for a particular user ; the *Meanable* is plural, even for an isolated user. The result is a triple orientation of meaning: it is either conventional, codified and utilitarian, or active, personal and intentional, either indefinite, indeterminate and virtual.

### 3. SEMILOGICAL FUNCTIONS

"I say : a flower ! and, out of oblivion where my voice relegates no contour, as something other than the calyxes sus, musically rises, idea itself and suave, absent from all bouquets." (Stephane Mallarme)

Peirce distinguishes different types of relations between the sign and its constituents. These relationships can allow de *redefining the functions of language*. These latter they are transposable to everything semiological ensemble what be it : alive (flemish painting, jazz, gestural expression, dance balinese, African masks.) or conventional (road code, maritime code, etc, morse). Depending on the system considered, some functions disappear, others take on special importance. Only languages, and in particular some ancient languages such as egyptian or Chinese, illustrate in a balanced way all the six functions.

At the beginning of language: the *'emotion* and the "passions", as Rousseau shows. [48] The relation of the sign to its "Foundation", which Peirce describes being "a kind of idea" induces a transformation psychic that can be called "state". [49] Nietzsche insisted that the words of the language designated originally states, needs, feelings, desires : the word is moved and shouted, before being a sign and concept. [50] "The" inner experience "comes to our conscience only once she has found a language that the individual *includes*... that is to say a transposition of a state into states that he *know better*." [51]

Also I call *Emotivating*, the function by which the sign explicitly translates the inner state the speaker, his initial emotion. The first germs of any language these are the natural inflections of the human voice. The interjections illustrate again the presence of this emotion in modern languages sophisticated, more than they explain. Interjection is the surviving mark of a function that was predominant in the distant era of language development. [52] There are still traces of emotion in the intonation and in some manifestations of speech often considered "pathological".

The relation of the sign to "its" object requires a double referential function : *denotative* or *representative*, according to whether one considers "the Object dynamic" (the efficient thing) or "the immediate object" (the thing as the sign represents it in the sign).

La *Denotation* is less the simple designation of an already known reality a reconstruction, a reconstitution of this reality through language. Every language translates a *world view*. If the sign "bird" refers to all birds existing, it is difficult to determine the referent abstract signs such as "speed", "enthusiasm", "increase", etc, or deictics (signs variable according to the elocutionary situation) like "yesterday", "yet", "we", "here", and as a result of the majority statements of the speech. The concrete name itself presupposes certain observations and analyses, and results from a *découpage* perceived reality: the languages of Eskimos hunters they have a multiplicity of terms to describe what we mean by "snow".

La *Representation*, function *mimetic*, implies a formal relationship of resemblance between the sign and its referent, some sort of *adequacy*, whether at the sound level or at the graphic level ( the onomatopoeia, the hieroglyph, the ideogram, the calligram ... ). This function remains sporadically in the texts poetic by the play of phonetic or graphic combinations. The German School of Comparative Grammar ( 11Xth century ) underlined the decline of modern languages, enslaved to the mind, become simple communication tool, and within which use arbitrary and utilitarian words distort the initial report by representation. [53] So arises in the *Cratyl* from Plato, the debate arbitrated by Socrates, between Hermogene who defends character conventional of the linguistic sign, and Cratyle which supports rectitude names. [54]

The relation of the sign to its Interpretant requires a triple function of meaning: of codification, of, signaling, and expression, depending on whether one considers, respectively, the interpretants intended, dynamic, and final.

La *Codification*, function *reproducer*, implies a normalized interpretation of the sign, taken in its usual meaning for a homogeneous group of users. She uses the customary possibilities of the language, and manifests itself at all levels of the chain meaning: term, statement, text, or even speech in its entirety. Its role is to reproduce the code, not to "say" something, to stabilize the language, and not to transform it.

La *Signaling*, function *pragmatical*, changes the respective situation of the interlocutors. His role is to create certain effects. The functionalist ethnologist Bronislaw Malinowski insists that the linguistic statements of the peoples oceanians realize a *action* in themselves. The word is power of action over others. L'illocutory John Austin's designates this active dimension of speech at the level of meaning. [55] Any act of speech is likely to provoke a reaction persuade, compel, order, suggest, move, encourage...

Gilles Deleuze defines the nature of *slogan* by "the report of any word or any statement with implicit presuppositions, that is to say with speaking that is accomplished in the statement, and can only be accomplished in him." [56] In other words, the watchword reflects the fact that the signaling function is already *coded* : ad hoc speech, "wooden tongue" of politics, journalistic complacency, clubbing ideological "information", nullity and vulgarity media... The effectiveness of language has become redundancy code. The power of speech is no longer inherent in its intrinsic potential, but depends on external conditions, conventional and institutional. The inter-individual speech report rushes into the puffiness of the code. Talking does not result more of a mediation between inner aspiration and experience external, but it grows in the rets of a network artificial diffusion and surface circulation of a speech that does not convey no more "message" if not the only imperative of emptiness of any message. Speaking it belongs first to those who do not have nothing to say. That's why "language is not content to go from a first to a second, from someone who has seen someone who has not seen, but necessarily goes from a second to a third, neither having seen." [57]

The *Expression*, function *creative*, poetic, translated from "feelings" and states. She stands out with a certain quality of the message. She pushes the language to change, to enrich, to evolve, to complex. It is an opening on infra-linguistics. The style, vehicle of expression, reduces distance between language and pre-verbal interiority, between what is said and what can be said, between what is said and what who is to say.

According to the pre-eminence of a or the other of these functions ( Emotivation, Representation, Denotation, Expression, Signaling, Codification ), the "sign" can be named, respectively, Symptom, Emblem, Concept, Figure, Signal, Sign.

The meaning is threefold: codification, signaling, expression. The "meaning" depends on one or the other of these functions, in other words the context in which *la* meaning is apprehended. The three functions of Karl Buhler ("representation" of a state of affairs, appeal to the listener, the speaker's expression) were renamed "referential" functions (essentially reference to the code), conative and expressive, and redoubled by Roman Jakobson. The so-called metalinguistic, phatic and poetic functions are special modalities of the three main functions. [58] It does not matter whether the reference is linguistic or "metalinguistic" and that the purpose of the signaling is to maintain contact (function phatic) or not. Emotivation function and dual function referential (in the sense that I hear them) are ignored. This is symptomatic reduction, interpretation which adapts to the nature of modern languages, strictly utilitarian and uprooted from their relation to the Foundation (to the states internal) and the Object. It reflects a lesser curiosity for "the world" and a low intention of inner transformation, in a culture of people in a hurry and merchants.

Emotivation and Expression Functions, and, Denotation and Signaling. Representation and Codification they look similar, but it should be borne in mind that the Emotivation function and that the two reference functions are *infra-linguistics*. That the meaning is considered property essential language, does not imply that it has not preserved functions not specifically linguistic. Emotivation is a kind of residue of imperception in language, representation is a residue of sensitive perception, and denotation is an intermediate function in the passage to meaning. Emotivation translates a state internally, it marks a *impression* prior to any *expression*. The decline of a language, in the sense of Schleicher, correlates with the extinction of these functions in the language. This loss of "meaning" and the weakening of the presence of reality within the language, is the index, among its users, of the disappearance from any emotional horizon and their inability to be seized [59] by the real. Modernity stirs its artefacts in the depths of the Cave.

### 4. CLASSIFICATION OF SIGNS

"Unable to study language in itself. Need to place it in a special environment called *psychic*." ( Paul Valéry : Notebooks)

Peirce has developed a nomenclature extremely precise of the different sign classes from distinctions intrinsic to the sign: the sign compared to itself, the sign in connection with its object dynamic, the sign compared to its dynamic performer, this dynamic performer in relation to himself, the immediate object in relation to itself, etc., either a total of 10 trichotomies and 66 valid categories of signs. [60]

The sign in relation to itself can be a "qualisign" (qualisign), a "sinsigne" (sinsign) or a "legisign" (legisign) if it is in itself, respectively, a First (a possibility, a simple appearance, a, a virtual sign), a Second (an existing, a fact, a particular thing) or a Third (a general law, a convention, a, a term). Thus every word is a law that speech or writing materialized by a badge. [61]

The famous distinction between the icon, index and symbol characterizes the sign relatively to its dynamic object. [62] L'Icon refers to the object by virtue of its characters clean, due to a *likeness* with this object. In absence of its object, an image for example does not lose its sign nature. L'index is actually "affected" by its object, like smoke consequent to the ignition of a fire: it indicates the presence its purpose because of a *contiguity* with this object. In the absence of its interpreter, it does not lose its sign nature. Le symbol which here denotes the linguistic sign, results a socio-cultural convention, a mental habit. He needs its object and its interpretant in order to preserve its nature of sign. An unknown writing remains a clue as long as it is not decrypted. [63]

Yet this distinction seems to lead to confusion. Indeed the sign of a shoemaker is an icon by its resemblance to the shoe, but a symbol according to the convention which determines it to signify the presence of a shoemaker, or, not a shoe factory or a foot. Thus to define the membership of a sign in one or other of these three categories, we must first agree on the dynamic object. If it is admitted that this is the predominance of one of the acceptances of the dynamic object that determines the nature of the sign, it becomes impossible to classify this sign logically, without admitting a certain consensus of all the users. And this consensus does not' is never given and definitive at some point.

It is therefore very random to define the categorical membership of this or that sign independently the user's collateral experience. The divers logical categories of signs suffer from this ambiguity and this undecidability, as Peirce acknowledges : "Soundly contradictory analyses can be done with this method by different minds, because it is unable to strictly comply with what it requires." [64] In addition, and more generally, how can one know the nature of a being *in itself*, or even by relation to its object or interpretant ? A being it exists only for a conscience that apprehends it.

How will Peirce go about justifying his logical classification of signs, having discarded *a priori* any individual psychological impact ? The hinge of his reasoning lies in the modifications he makes to the nature of the interpreters. The absolute interpreter is eliminated; he obviously did not inspire the logician: "I confess that my own conception of this third interpreter is still somewhat nebulous." [65] Peirce replaces the "destined", "dynamic" interpreters and "final" (or absolute) interpreters "affective", "energetic" and "logic". The emotional interpretant implies a sense of recognition : "The first proper signified effect of a sign is a feeling let the sign produce." [66] The energy interpretant involves mental effort: "If a sign produces another proper signified effect, it will by means of the affective interpretant, and this new effect will involve always an effort." [67] Finally, the logical interpretation implies a mental habit: that to refer a certain type of mental representation to a certain type of object.

What happened in this substitution any interpreters ? On the one hand, the trilogy of interpreters is apparently renewed according to the ontological ternary Priority / Secundity / Third-party (interpreters affective, energetic, logical). But it's now the interpreter says "logic" (a mental habit) that looks like to the intended ex-interpretant (the usual meaning of sign). As for the "affective" interpreter, he has a meaning much more restricted than the final ex-interpretant. Like the Peirce note, "the logical interpretant is an effect of the interpreting energy in the sense that it is an effect of the emotional interpretant." [68] This progressive "semiotization" of the being is the mark rationalization of the sensitive world and consciousness. The character infinity of semiotics analysis thus accords itself to nature of the sign, in so far as it refers to another sign, interpreting it, himself referring to another interpretant, and this, *ad infinitum*. Because the sign is this "thing, whatever it is or, which determines something else (its interpretant) to refer to an object to which it refers himself in the same way, interpreting him becoming in turn a sign, and this to infinity." [69]

Semiotic analysis is carried out within an idealized corpus which ignores the practice speakers. Thought refers to an earlier thought which results from a contractual habit or a socio-linguistic convention, which precisely evacuates any possibility expressive, ignoring individual states of consciousness, the very people who are behind languages and their transformations. The endless series of performers finds its provisional destination in "the logical interpreter" which is the ideal unit of meaning developed by a no less ideal "community of researchers", which must "extend to all breeds of beings with whom we can enter into immediate or mediate relationship." [70]

Besides the irreducibility of a culture to another, the impossibility of unifying languages the elements of which only make sense in relation to a given cultural, historical and socio-ethnic context, and the plurality of modes of apprehension of language by cultures various, the systematization and the clarification of the concepts did not meaning that within a suspicious "universalist" approach. As underlines Bernard Carnois, an ideal community of researchers and scholars assume that "everyone gives the same meaning to the same words by linking them to the same behaviors "and" that we produce already by this verbal and practical identification to others this final cognitive and interpreting community that others can themselves only target by thinking it already realized by the word that I say to him now." [71]

Finally, we should admit a total transparency of the mind and evacuate anything that could disturb the mind, and yet feed it. The truth would result exclusively from adequate coordination of mental representations, not their possible adequacy the objects and states that are the source. It would be the term, never reached, from an infinite analysis. The psychic states of imperception and the objects of perception should submit to knowledge ideal illusory, conveyed by the Sign Law and by the imperative of the Code.

"The logical interpreter" is the master concept of this reduction in language to his cognitive function. Bernard Carnoïs: "The notion of performer logic rewards the fruits of expectations whose knowledge is overloaded. We expect knowledge of the world not only that she shows her truth by pretending a world conforming to abductive descriptions, but she is also required to dynamically select in advance the actions of the men who are adapted to her and whom she fixes thus man to himself by fixing him to himself and to action." [72] In this perspective, the Bambara and Tarahumara are not asked to giving their opinion.

The scope of interpretation is doubly limited: by logic, and by so-called impartiality of this "republic" of rational minds, which betrays the a rationalist inclination that Peirce shares with the majority of his contemporaries. Peirce is not as far from Hegel as his notion of a logical interpreter translates perfectly the rational externalization of the moments of "universal history" and the march of the "Spirit of the world". Carnoïs encore: "By limiting the use logic of logical interprets for their cognitive use, Peirce reduces the man to his cognitive function and limits the possibilities of transformation of man taking into account only conditions for access to the purpose of scientific research. By doing so it reproduces the uncritical movement of the own "critical common sense to the man of the industrial and technological age." [73] What does this kind of scientistic adulteration mean in a thinker who, precisely, was held to the gap between the milieus and the community whose "enlightened" virtues he advocated?

The American logician is attached to define the sign as it is *already* constituted and known, and not as he was born and can evolve. The study of signs must be seen as a privileged field anthropology in the broad sense (in the sense of Kant), and not in function from a strictly cognitive perspective, would it be the semiotic ideal. We cannot understand the signs *in absolute*, in themselves, regardless of their individual and community uses, their temporal transformations ("diachronic"), their relations to perception, of their psychic rooting and their advent to consciousness, of their subjective and variable meanings, ultimately from their *signifiability*.

This double rejection of Peirce, namely the psychological and subjective dimension of the sign (as Saussure) and its genetic and genealogical dimension, explains that he has strayed from the path opened by Maine from Biran. The three ontological categories that are the basis of a taxonomy of the various forms of signs are three types of mental acts defined by Leibniz, then by Maine biran's impressions, perceptions (or sensations) and perceptions. Thus, of these three *operations of mind*, we can deduce the existence of three classes of "psychic modifications" (Biran's Hands) involving three dispositions of consciousness, and which can be report all modes of being "thinking and feeling" (Hand of Biran). These psychic modifications allow to isolate three types of beings to the conscience: the states (internal), the objects (external) and signs strictly speaking (mixed). Thus fields psychic, objective and psycho-mental (to which semiotics belongs) can be to coordinate within a common problem.

Then I propose to consider the nature of *referent* the sign - and this detour by the ontological semiotics of Peirce will not have been useless. The referent can be himself, for consciousness, a First, a Second or a Third, the beings shall be appointed, respectively, as being of *aspiration*, *d'experience* or of *habit*. The result is an *distribution of beings* in nine classes, three groups of three categories, of which one can admit a kind of procession: from the psychic to the psycho-mental, through the objectal. [74] This distribution, which no longer favours the idealist approach, is, realistic or spiritualist, puts an end to the useless proliferation classes of signs, and clarifies the infinite and sometimes ambiguous analyses of the peircian semiotics.

L'*impressionnal* (or psychic-astral impression) is a state of aspiration

L'*affectual* (or affect) is a state of experience

Le *dispositional* (or disposition) is a habit

Le *virtual* (or virtual object) is a suction object

Le *concretal* (or concrete object) is an object of experience

Le *formal* (or formal object) is an object of habit

Le *symbolical* (or symbol) is a sign of aspiration

L'*indical* (or index) is a sign of experience

Le *reflectal* (or reflection) is a sign of habit

The suction elements cause usually from *emotions*, the beings experience of *actions and reactions*, the beings usually from *mental representations*. A being is not necessarily a simple "sign": it can be a sentence or text, an object multiplicity or a complex psychic states, an "implex" to talk like Valéry. [75] The affectual, although belonging to the group of states, contains a part of Secundity. The symbol contains a part of Primeity, that is to say an indefinite dimension: it translates, in the form of a sign, a possibility of the real, unambiguously indeterminate; it is the only way to assign an imponderable real. [76] "A symbol always assumes that the chosen expression designates or formulate as perfectly as possible some relatively unknown facts but whose existence is established or seems necessary (...) As long as a symbol is *living*, it is the best expression possible of a fact; it is alive only as long as it is full of meaning." [77]

A symbol is characterized by preeminence meaning, that is, undetermined potential of meaning of which he is the representative, an indicial by that of the Signified, one reflected by that of the Significate (cf. *supra*). A text or article is, *for me*, a reflectal, if it does not teach me nothing I don't already know, if it doesn't to astonish me, nor to move me. A letter is an indicial as she communicates me information that prompts me to take action. This poem by Pierre-Jean Jouve, *The doors of death* (from collection *Moires*, 1962), which depicts the condition and destiny of modern man, is a symbolical, always new and evocative to me, even if I' by renewing the reading.

*La vie où parvenus nous sommes en ce jour  
Est un lac exigu bleu sombre et immobile  
Où de singuliers trous montrent l'eau pénétrant  
Plus profond sous les caves vertes de la vase,*

*Et deux rocs géants roses s'élevant  
Refletés dans les eaux en toute exactitude  
Abolissons le réel dans l'envers  
Forment le double mur de toute inquiétude.*

*Les forêts et aussi le ciel la rive l'eau  
Sont doubles parmi la noirceur déjà de l'ombre  
Quand les parois font écran au soleil  
Et les rocs éclatants deux fois creusent le sombre.*

*Quatre ! Oh dis-moi très obscur voyageur,  
N'est-ce pas le temps dit de franchir le passage  
De remonter entre les poussiéreux espoirs  
Vers la terrible belle porte aux deux visages ?*

*Mais d'abord des jardins précieux et chinois  
S'étagent, sur les basses partout veloutées  
De désirs de remords sont des pins enchantés  
Qui préparent au sacrifice dans la porte.*

*Et toujours nous endormons plus de pins charmants  
Plus de rhododendrons à la floraison vételle  
Plus d'efforts, plus de poussière, et de long chemin  
Plus de hauteur vers la trouée mortelle,*

*Plus géante la porte et sa coupe de ciel  
L'aridité peu à peu et qui gagne  
Un désert accourant comme l'orient vert  
Terribles et doux dans les deux roses de la Porte,*

*L'événement désert ; abandonne l'espoir  
Ici se préfigure une mort de lumière,  
Any time you're gonna die here  
In emblem, understand, the impasse and the hinge,*

*So there it is, such will be death  
All alone brilliant  
And varnished with the pink sun of green skies.*

The incessant ebb and flow of the sea is a virtual if it arouses in me the presence of an atmosphere indefinite, but a concretal if it prevents me from sleeping, and a formal if I don't notice it, being used to it. One *virtual* virtue (in the meaning of Latin *virtus*) to provoke in me an emotion, an inner transformation, like a painting, a melody, or a work of art generally speaking. An object is an *concretal* as he resists me and causes a reaction in me, and one *formal* if he's part of existences that do not move me or more, nor resist me or do not bother me: it has become a familiar object.

The object world is made up of virtual objects, concrete and formal. The object *virtual*, potential, "in itself", is elusive, *indistinguishable*. I aspire to it without knowing it, and without even know how and how it might affect me. Irreducible to of the effective forces, it escapes the laws of causality, as with any attempt at determination. The object *concrete*, current, which is the "object" in the common sense, resists me, resists me, this tree before me is manifested by its presence. I can understand him through his sensitive qualities: its appearance, size, color, smell, foliage... I could maybe I knew him if I could analyze him *simultaneously* using a multiplicity of instruments, and before it turns into another object. He is first and foremost a *force* energy that I experience. The object *formal*, abstract is as I am *reknowned*. I represent it according to conventional characteristics. I have a relationship with him *familiar*: he does not intrigue me more so as far as I think I know him.

George Berkeley pointed out that we do not know an object that by the *powers* that he exercises over us (by his action, by its effects), and which we interpret by ideas. Thus the perceived object is only *random idea* of the real object, and the "scientific" object" *a theory* of this one. The objectal world remains the unknown world of forces the efficiency of cognitive representations. The "truth" it is measured only in terms of *resonances* "subjectives" more or less adequate, between the real psychic and the real objectal. Friedrich Jacobi has denounced what he calls the selfishness (*lchheit*) rationalist "idealities", that they are apparently demonstrative (in Spinoza) or synthetic (in Kant).

Applied to the physical world, the virtual / concrete / formal ternaire results in the *matter*, the *natural forces*, and the *laws of physics*. Universal gravitation is a representation formal forces of which nature is unknown. Newton saw it like a law that *does not explain but connects* of phenomena whose cause is unknown, contrary to interpretations which make it an irreducible property of matter. More generally, science does not explain the reason for being manifest forces: it cannot penetrate to the intimate essence of things, as Schopenhauer points out. She's not an organized inventory of the apparent world.

A state can be a dispositional, an affectual or an impressional. The "psychologies" are for reference privileged one or the other of them, in their conceptual form : characterology deals with dispositional, psychoanalysis of affectuals, etc, the astrology of impressionals. Desires, hopes, fears, fears defined intentions, and more generally the whole of "passions of the soul" [78] are dispositional. This category of states was the object from classical psychology to characterological studies. Dreams, memories and impulses are affectuals defines affect as "a state of characterized feeling and by a perceptible innervation of the body, and by a specific disorder the course of representations." [79] Freud defines the drive as a psychic, inner, arousal, that responds to a need, such as thirst: "Pulsional excitement it does not come from the outside world, but from within the body himself." [80]

Psychic-astral (planetary) impressions simple, complex planetary, sectoral, zodiacal) are impressionals, that is, mood changes that pass through fleetingly consciousness and of which it is impossible to determine the source. The first romantic literature (in France: Rousseau, Chateaubriand, Senancour) portrays impressionals, neptunians at Semancour's: "Let sometimes still, under the autumn sky, in these last beautiful days that the mists fill with uncertainty, sitting by the water that carries away the yellowed leaf, I hear them simple and deep [sic] accents of a primitive melody. (...) When an invincible feeling drags us away from the things we possess, and fills us with voluptuousness, then regrets, in we feasting [sic] to feel goods that nothing can give, this sensation deep and fleeting is but an inner testimony of the superiority of our faculties over our destiny." [81]

The impressional is a *modification*, of *astral origin*, of *psychic energy*. He appears out of the blue, it surprises: it results neither from an external experience, nor from a habit. Le *transit* is the astrological concept that accounts for of these interior and "occasional" transformations (in the sense of malebranche's). Impressionals are those flows of psychic circulation indeterminate, which reflect impressionability the psyche and its nervous integration of planetary rhythms. As pure beings of Primeity, they are perfectly indeterminate, elusive, unconscious, "unperceptible" (Leibniz), but as their referent is itself indeterminate (for the planet is not as the external index of an internal footprint), they are states of indefinite aspiration, a permanent source of *desire* inextinguishable. It is in this sense that we must understand the dhow of Paracelsus : Without the *impressio*, man does' is not even able to patch his pants.

[1] Né à Cambridge dans le Massachusetts le 10 septembre 1839, décédé en 1914. [Texte](#)

[2] Peirce, C. P. 1.284 ; G. D. p.67. Les citations de Peirce renvoient à la pagination de la traduction de Gérard Deledalle (in Charles Peirce, *Écrits sur le signe*, Paris, Le Seuil, 1978), précédée de la numérotation de l'édition de Cambridge (Charles Peirce, *Collected papers*, éd. Charles Hartshorne & Paul Weiss, Cambridge (Mass.), Harvard University Press, 1931-1935 & 1957-1958, 6 + 2 vol.). Par endroits je me réfère directement à l'édition de Cambridge. [Texte](#)

[3] Peirce, in Lettre à Lady Welby du 23 décembre 1908 ; G. D. p.51-52. [Texte](#)

[4] Cette hiérarchie rétablit l'ordre ontologique médiéval, abandonné depuis Descartes et Francis Bacon. Elle s'oppose à l'opinion commune selon laquelle le monde physique précéderait les mondes psychologique et psycho-mental. Cf. par exemple Karl Popper qui par ailleurs "chosifie" ses 3 mondes (in *L'univers irrésolu*, tr. fr. Renée Bouveresse, Paris, Hermann, 1984, p.94-101). [Texte](#)

[5] Peirce, C. P. 8.328 ; G. D. p.22. [Texte](#)

- [6] Peirce, C. P. 6.32 ; G. D. p.204. [Texte](#)
- [7] Peirce, C. P. 5.503 ; G. D. p.211. [Texte](#)
- [7a] Cf. Étienne Gilson, "Avicenne et le point de départ de Duns Scot", in Archives d'Histoire Doctrinale et Littéraire du Moyen Age, 1927; Paris, Vrin, 1981. [Texte](#)
- [8] Peirce, C. P. 1.393. [Texte](#)
- [9] "La théologie est née du fait que certains ne supportaient pas la Foi religieuse - ce qui implique un manque de foi - et désiraient lui substituer une anatomie et une physiologie scientifique de Dieu." (Peirce, in Lettre à Lady Welby du 23 décembre 1908 ; G. D. p.46). Duns Scot souhaitait l'émancipation de la métaphysique par rapport à la théologie : Peirce conçoit la possibilité d'une ontologie en termes strictement logiques. [Texte](#)
- [10] Peirce, C. P. 1.307 ; G. D. p.85. [Texte](#)
- [11] Peirce, C. P. 1.304 ; G. D. p.205. [Texte](#)
- [12] Peirce, C. P. 8.329 ; G. D. p.23. [Texte](#)
- [13] Peirce, C. P. 8.329 ; G. D. p.23. Hume distingue les *impressions*, ou perceptions vives, internes ou externes, des *idées*, ou perceptions faibles, médiaies et conscientes : "Toutes nos idées sont des copies de nos impressions." (David Hume, in *Enquête sur l'entendement humain*, tr. fr. André Leroy, 1947; tr. rev. Michelle Beyssade, Paris, Flammarion, 1983, p.129). [Texte](#)
- [14] Une chose qui pense signifie "une chose qui doute, qui conçoit, qui affirme, qui nie, qui veut, qui ne veut pas, qui imagine aussi, et qui sent." (René Descartes, in *Méditations métaphysiques*, tr. fr. 1661, éd. Jean-Marie & Michelle Beyssade, Paris, Garnier-Flammarion, 1979, p.85). Le cogitare est pour Descartes un sentir au sens large, qui regroupe toutes les modes possibles d'aperception. Il en résulte qu'un *Cogito* sans *Ego* nécessite qu'aucune des opérations de la conscience n'ait été effectuée. [Texte](#)
- [15] Peirce, C. P. 8.329 ; G. D. p.23. [Texte](#)
- [16] Gottfried Leibniz, in *Nouveaux essais sur l'entendement humain*, Paris, Garnier-Flammarion, 1966, p.38. [Texte](#)
- [17] Peirce, C. P. 1.284 ; G. D. p.67. [Texte](#)
- [18] Peirce, C. P. 2.274 ; G. D. p.147. [Texte](#)
- [19] Ainsi la première catégorie peircienne est "dégénérée" (au sens qu'il donne lui-même à ce terme), malgré sa revendication de l'héritage de la scolastique médiévale, laquelle avait réussi à échapper au dualisme "naturel" de la pensée. [Texte](#)
- [20] Peirce, C. P. 6.200 & 1.420 ; G. D. p.207. [Texte](#)
- [21] Mais : cf. le *Parménide* de Platon. [Texte](#)
- [22] Peirce, C. P. 2.231 ; G. D. p.124. [Texte](#)
- [23] Cette idée de résistance traverse la philosophie du début du XIXème siècle. Elle alimente la dialectique hégélienne. La sensation de résistance au mouvement volontaire (à l'effort musculaire) est à l'origine de la perception et du sentiment d'extériorité chez Destutt de Tracy. Pour Maine de Biran - dont Peirce s'est fortement inspiré - le Moi ne peut se connaître qu'à travers ce qui lui résiste. Et chez Fichte, le Moi s'éprouve par la résistance qu'il oppose au *Non-Moi* et par les obstacles qu'il se donne lui-même. [Texte](#)
- [24] Peirce, C. P. 8.330 ; G. D. p.24. [Texte](#)
- [25] Peirce, C. P. 1.457 ; G. D. p.209. [Texte](#)
- [26] Peirce, C. P. 8.330 ; G. D. p.24. [Texte](#)
- [27] Peirce, C. P. 8.332 ; G. D. p.29. [Texte](#)
- [28] Peirce, C. P. 8.332 ; G. D. p.30. [Texte](#)
- [29] Peirce, G. D. p.212. [Texte](#)
- [30] Peirce, C. P. 3.360 ; G. D. p.143. [Texte](#)
- [31] Peirce, C. P. 1.541. [Texte](#)
- [32] Peirce, C. P. 2.228 ; G. D. p.121. [Texte](#)
- [33] Peirce, C. P. 2.231 ; G. D. p.224. [Texte](#)
- [34] Élu pape en 1276 sous le nom de Jean XXI, Pierre d'Espagne a donné son appui à la fameuse condamnation de l'averroïsme et de l'astrologie mise en place par l'évêque de Paris Étienne Tempier en 1277. [Texte](#)
- [35] Guillaume d'Ockham, dans son prologue au "Commentaire sur les VIII livres de la physique", in *Philosophes médiévaux : Anthologie de textes philosophiques des XIII-XIVèmes siècles*, Ruédi Imbach & Maryse-Hélène Méléard (dir.), Paris, U.G.E. (10-18), 1986; 1993. [Texte](#)
- [36] Peirce, in Lettre à Lady Welby du 23 décembre 1908 ; G. D. p.54. [Texte](#)
- [37] Cf. par exemple Gottlob Frege, "Sens et référence", in *Écrits logiques et philosophiques*, tr. fr., Paris, Le Seuil, 1971. [Texte](#)
- [38] Peirce, C. P. 4.536 ; G. D. p.189. [Texte](#)
- [39] Peirce, C. P. 4.536 ; G. D. p.189. [Texte](#)
- [40] Peirce, in Lettre à Lady Welby du 23 décembre 1908 ; G. D. p.53. [Texte](#)
- [41] Peirce, C. P. 1.287 ; G. D. p.69. [Texte](#)
- [42] Peirce, C. P. 1.538 ; G. D. p.216. [Texte](#)
- [43] Peirce, C. P. 4.536 ; G. D. p.189. [Texte](#)
- [44] Peirce, C. P. 4.536 ; G. D. p.189. [Texte](#)
- [45] Peirce, C. P. 4.536 ; G. D. p.189. [Texte](#)
- [46] Cf. Ferdinand de Saussure, *Cours de linguistique générale* (1916), Paris, Payot, 1969. [Texte](#)
- [47] C'est l'avis de Roman Jakobson : "Combien de polémiques futile et banales eussent-elles pu être évitées parmi les spécialistes du langage, si ceux-ci avaient tenu compte de la Speculative Grammar de Peirce." (in *Problèmes du langage*, Paris, Gallimard, 1966, p.37). [Texte](#)
- [48] "On ne commença pas par raisonner, mais par sentir. On prétend que les hommes inventèrent la parole pour exprimer leurs besoins ; cette opinion me paraît insoutenable. L'effet naturel des premiers besoins fut d'écartier les hommes et non de les rapprocher. (...) Ce n'est ni la faim ni la soif, mais l'amour, la haine, la colère, qui leur ont arraché les premières voix." (Jean-Jacques Rousseau, *Essai sur l'origine des langues*, 1781; éd. Angèle Kremer-Marietti, Paris, Aubier Montaigne, 1974, p.95-96). [Texte](#)
- [49] Pour Augustin, le signe est d'abord *intérieur* : "Le verbe qui résonne au-dehors est donc le signe du verbe qui luit au-dedans, et à qui surtout convient le nom de verbe." (Augustin, *De la Trinité*, in Jean-Claude Fraisse (éd.-tr.), *Saint Augustin*, Paris, P.U.F., 1965, p.73). Augustin évoque également la notion de *signifiable*, liée à la dimension intérieure du signe. [Texte](#)
- [50] Cf. Friedrich Nietzsche, *Vérité et mensonge au sens extra-moral* (1873), in *Écrits posthumes 1870-1873* (O. P. C. 1.2), tr. fr., Paris, Gallimard, 1975. [Texte](#)
- [51] Friedrich Nietzsche, *Fragments posthumes 1888-1889* (O. P. C. 14), tr. fr. Jean-Claude Hémery, Paris, Gallimard, 1977, fragm. 15.90, p.216. [Texte](#)
- [52] Sur l'origine des langues modernes et la naissance de la plupart des familles linguistiques (~ 25.000-6000 B.C.), cf. Luca Cavalli-Sforza, *Gènes, peuples et langues*, Paris, Odile Jacob, 1996, p.227. [Texte](#)
- [53] Cf. notamment, de l'hégélien August Schleicher, *Zur vergleichenden Sprachgeschichte*, Bonn, 1848. [Texte](#)
- [54] Cf. Platon, *Cratyle* ou *De la rectitude des mots*, in *Oeuvres complètes*, tr. fr. Léon Robin, Paris, Gallimard, 1950. [Texte](#)
- [55] Cf. Bronislaw Malinowski, *Les Argonautes du Pacifique occidental* (1922), tr. fr., Paris, Gallimard, 1963 ; John L. Austin, *Quand dire, c'est faire*, tr. fr., Paris, Le Seuil, 1970. [Texte](#)
- [56] Gilles Deleuze & Félix Guattari, *Mille plateaux*, Paris, Minuit, 1980, p.100. [Texte](#)
- [57] Gilles Deleuze & Félix Guattari, *Mille plateaux*, Paris, Minuit, 1980, p.97. [Texte](#)
- [58] Cf. Karl Bühler, *Sprachtheorie*, Iena, 1934 ; Roman Jakobson, *Essai de linguistique générale*, Paris, Minuit, 1963 ; Oswald Ducrot & Tzvetan Todorov, *Dictionnaire encyclopédique des sciences du langage*, Paris, Le Seuil, 1972. (Ce dernier ouvrage reste la meilleure introduction à l'ensemble des problèmes et des écoles linguistiques, malgré son peu d'intérêt pour la sémiotique de Peirce). [Texte](#)
- [59] Léo Frobenius note : "Une histoire mondiale où les saisissements restent inaperçus n'est qu'une collection de débris." (in *Le destin des civilisations*, tr. fr. N. Guterman, Paris, Gallimard, 1940, p.226). Dans cet ouvrage, Frobenius développe l'idée que les plantes, les animaux, puis les astres se sont successivement emparés de la conscience humaine et ont été à l'origine de l'élaboration des cultures primordiales. (Cf. aussi son *Histoire de la civilisation africaine*, tr. fr., Paris, Gallimard, 1952). [Texte](#)
- [60] Cf. G. D. p.242-245. [Texte](#)
- [61] Peirce, C. P. 8.334 ; G. D. p.31. [Texte](#)
- [62] Peirce, C. P. 8.335 ; G. D. p.32. [Texte](#)
- [63] Peirce s'inspire visiblement ici de Hume et de ses trois principes de connexion entre les idées : la ressemblance, la contiguïté et la causalité. En s'interrogeant sur les qualités physiques des corps (élasticité, répercussion du mouvement, gravité...), Hume en vient à nier toute "connexion connue entre les qualités sensibles et les pouvoirs cachés [du corps]." (David Hume, in *Enquête sur l'entendement humain*, tr. fr. André Leroy, 1947; tr. rev. Michelle Beyssade, Paris, Flammarion, 1983, p.93). Sous l'éclairage de cette célèbre théorie, qui fait de la causalité un avatar de l'accoutumance, on comprend mieux ce que le logicien américain entend par "Troisième" ou loi générale. [Texte](#)
- [64] Peirce, C. P. 1.544 ; G. D. p.118-119. [Texte](#)
- [65] Peirce, C. P. 4.536 ; G. D. p.189. [Texte](#)
- [66] Peirce, C. P. 5.475 ; G. D. p.130. [Texte](#)

- [67] Peirce, C. P. 5.475 ; G. D. p.130. « [Texte](#)
- [68] Peirce, C. P. 5.486 ; G. D. p.135. « [Texte](#)
- [69] Peirce, C. P. 2.300. « [Texte](#)
- [70] Peirce, C. P. 2.654 ; G. D. p.251. « [Texte](#)
- [71] Bernard Carnois, "La sémiotique pragmatique de C. S. Peirce et ses limitations épistémologiques" in Les Études Philosophiques 3, 1983, p.311. « [Texte](#)
- [72] Bernard Carnois, *Ibid.*, p.314. « [Texte](#)
- [73] Bernard Carnois, *Ibid.*, p.311. « [Texte](#)
- [74] Le néoplatonicien syrien Jamblige (~250-325) fait procéder l'intelligence de la Vie, et la Vie de l'Être, et organise à partir de cette triade ontologique et "génétique" une pluralité de ternaires qui s'emboîtent selon des modalités définies, chacun d'entre eux incarnant une forme spiritualisée de celui qui le précède. « [Texte](#)
- [75] C'est pourquoi les termes d'impressionnel, d'affectuel, de symbolal, etc., sont préférables à ceux d'impression, d'affect, de symbole, etc. « [Texte](#)
- [76] Il faut laisser au Symbole le sens strict ci-défini, et non l'assimiler au signe linguistique, comme il est d'usage chez ceux qui, précisément, ne reconnaissent pas sa fonction symbolique. « [Texte](#)
- [77] Carl G. Jung, *Types psychologiques*, tr. fr. Yves Le Lay, Genève, Librairie de l'Université, 1950; 1968, p.469. « [Texte](#)
- [78] Cf. René Descartes, *Les passions de l'âme*, Paris, Vrin, 1970. « [Texte](#)
- [79] Carl G. Jung, *Types psychologiques*, tr. fr. Yves Le Lay, Genève, Librairie de l'Université, 1950; 1968, p.404. « [Texte](#)
- [80] Sigmund Freud, *Métopsychologie*, tr. fr. Jean Laplanche & Jean-Bertrand Pontalis, Paris, Gallimard, 1940; 1981, p.13-14. « [Texte](#)
- [81] Étienne Pivert de Senancour, *Oberman* (1804), Paris, U.G.E., 10-18, 1965, p.87. « [Texte](#)



Patrice Guinard: La notion d'impressionnel ou impression astrale  
Analyse critique de la sémiotique de Peirce  
(version 2.4 : 15-02-2017)  
<http://cura.free.fr/03peirce.html>

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## Solar system

What is a planet in astrology ?  
by Patrice Guinard

- 1. The Solar System
- 2. What is a planet ?
- 3. Orbital and physical data of the main bodies of the solar system
- 4. What is an astrological operator ? : The status of Pluto
- 5. Solar system unity and harmony
- 6. Which cyclic operators in astrology ? **The Planetary** (Energy and Planets II) **Planets, Colors and Metals** (Energy and Planets III) **Philosophical decades** (Energy and Planets IV)



This text can be considered new, since the corresponding chapter of my thesis (1993), on the 25th, only totals 2 pages. He tries to answer the following question: Why choose one "planetary operator" rather than another ? In February 2010, following discovering new planetoids between 2002 and 2007 (Quaoar, Sedna, Haumea, Orcus, Makemake, Eris, and 2007-OR10), I never a new reflection on Pluto, Ceres, then Chiron, subject to a separate text, "What cyclic operators in astrology?", now attached to this page.

### 1. THE SOLAR SYSTEM

"The truth of the sky are these stars uncoupled from their constellations and crisscrossing it into escaped horses." (Jean Giraudoux : *Sodom and Gomorrah*)

The solar system is composed of the Sun (which represents 99.8% of the total mass), of a set of planets, equipped with satellites (except Mercury and Venus), all rotating in the same direction around the Sun, which occupies one of the foci of their elliptical, almost circular orbits (especially Venus and Neptune), probably a few hundred thousand asteroids whose orbits are mostly between those of Mars and of Jupiter, of comets with very eccentric orbits, of meteorites, planetoids discovered since 1992, and interplanetary matter (gas, particles, particles, etc., microscopic dust). Kepler highlighted all 3 laws to which the orbital movements of the planets obey. From a geocentric point of view, the Sun seems to travel a circle appointed *ecliptic*. Planetary orbits, including that of the Moon, have a relatively low orbital inclination compared to the plane of the ecliptic: the orbital inclinations maximum being those of Pluto ( $17^{\circ} 15'$ ), of Mercury ( $7^{\circ}$ ), of the Moon ( $5^{\circ} 15'$ ), and of Venus ( $3^{\circ} 39'$ ).

Plotin developed in his treatise *Difficulties relating to the soul* the stoic idea of a *universe-animal*, "a whole sympathetic to himself". [1] The "influences" of the stars would be justified by harmony and sympathy existing between the various parts of the universe: "We will not ascribe neither to bodily causes nor to the decision the heavenly influences which are exerted upon us and upon us other animals and in general on the things of the earth. What cause remains, who is admissible ? This universe is an animal unique which contains in him all the animals; he has a unique soul which goes in all its parts, to the extent that the beings who are in him are his parts." [2]

The unit of the solar system is a necessary premise for all planetary efficiency : indeed Kepler specifies that it is the solar system that form this *all organic*, marking a close relation to the other sidereal bodies, the solar system would be a whole globally stable, a kind of ecosystem within the Galaxy, a privileged environment of integration for the living. The philosopher Henri Bergson noted in 1907 that the system solar is probably the "most objectively isolated system and the most independent of all". [3] Indeed, if there are differentiated astral impacts whose planets are the physical operators, we must that these planets constitute a totality, and that differentiation or related to certain physical criteria. Ptolemy his predecessors tried to justify these differences by supposed elemental qualities planets (heat, humidity). We know failure of this attempt at rationalization.

British astronomer William Herschel (1738-1822) discovers Uranus on March 13, 1781 and decides to name it *Georgium Sidus*, in honor of King George III. Then she was appointed *Herschel* from 1781. In sound *Copernicus or Abbreviated System from astronomy* (Paris, 1783), dedicated and presented painting to Monsignor the Dauphin by a certain Papillon de La Ferte, the "planet of Herschel" is symbolized by a dolphin because "This planet was discovered a few months ago, before the birth of Monsignor the Dauphin". Prussian astronomer Johann Bode (1747-1826) finally suggests naming it *Uranus*, according to the Greek god of heaven Ouranos. The name Uranus appears in the title of many astrological treatises, long before the discovery from planet. [4]

The Englishman John Cook Adams (1819-1892) french Urbain Le Verrier (1811-1877) assume existence from a new planet beyond Uranus and calculate its position hypothetical from 1845 onwards. It is actually spotted by the German astronomer Johann Galle (1812-1910) and his assistant Heinrich d'Arrest, Berlin observatory, on the evening of September 23 1846 From the calculations of Le Verrier. Galle offers the name of Neptune's. Neptune was spotted in August 1846 at the observatory telescope northumberland by English astronomer James Challis.

The existence of a trans-Neptunian planet it was mentioned in 1879 by Camille Flammarion (1842-1925) and by other astronomers. [5] Clyde Tombaugh (1906-1997), Observatory Lowell (Flagstaff, Arizona), discovered Pluto on February 18 1930, from the calculations made in 1915 by Percival Lowell (1855-1916) and photographs he took 23 And 29 January 1930. The name Pluto (which reproduces the initials of Percival Lowell) was proposed by a schoolgirl english of 11 years.

Some temporal coincidences may nourish reflection. The planet Uranus has been discovered by a famous astronomer. The discovery neptune is surrounded by a halo of ill-defined circumstances, and Pluto's is the work of a self-taught astronomer. 1781 The uranian Kant publishes its *Criticism of pure reason*, 1848 The neptunian Marx published his *Manifesto of the communist party*, 1929 And the Plutonian Heidegger his treaty *What is metaphysics ?* Finally, these political, economic and social events, well known, which seem to agree with the nature of the planet concerned: the independence of the United States in 1776 and the Declaration french Human Rights in 1789 (Uranus) revolutionaries of 1848 in Europe and the revolt of the Tai-ping "christian-taoists" in China from 1850 (Neptune), the economic crisis in the United States and Europe (1929-1930) and hitler's rise to power in 1933 (Pluto).

### 2. WHAT IS A PLANET ?

Among the "astrological operators", that is, the astrologically significant factors (planets, planets, houses, zodiacal signs...), there is a category that relates specifically to causality, to energy, to, which could be called physical or astronomical operators. These are physical, tangible, existing bodies that influence the psyche by virtue of an organic integration of their cycles. On circle zodiacal, they are represented by points. Among the 4 categories of bodies usually taken into account by the astrologer, imaginary objects (hypothetical planets), fictitious and arithmetic points (parts, nodes, mid-points), non-significant physical bodies, and planets, only the last category answers to the previous definition. When asked to the astrologer why he uses such factor rather than such other, and also why it positions this factor by projection on the ecliptic, most often he will answer: "because it works".

#### A - Imaginary objects

It is the astronomers who, in the second half of the Nineteenth Century, have assumed existence hypothetical planets and satellites to fill questions raised by the state of knowledge astronomical : in particular of an infra-mercurian planet, named Vulcan, and an invisible satellite of Earth, Lilith, whose reality could never be demonstrated, and also from a planet trans-neptunian. [6] La vogue of hypothetical planets has accelerated in astrological circles in the following century. That was occasion for astrologers to fill their failures: the assertion of new planets (about fifty to date), invisible, invisible, to discover, palliated the inability to interpret a theme with the only known planets. In addition, the temptation a congruent model of the Masters and Domiciles (12 signs / 12 planets), was a fundamental factor in the practice of hypothetical planets in astrologers and the hermetic thinkers.

In 1881, the parish priest Vassart assumes the existence of 3 trans-Neptunian (Michel, Gabriel and Raphael) which he gives the period and position for January 1, 1850. [7] From the 70s of the 19th century, existence of a trans-neptunian planet X is widely debated in astronomical circles. Astrologers and hermits do not will only adapt to current research. The hermetic abbot Paul Laciura (1806-1890), in an unpublished manuscript [8], claims the existence of Pluto, which will be discovered half a century later. "The progression of the planets is also regular in size than in distance. This progression rises from Mercury to Uranus, then decreases in Neptune and in Pluto that we will discover later and which is further away and smaller than Neptune." [9] In 1897, the Freemason astrologer Charles Nicollaud (1854-1923), alias Fomalhaut, confirms this vision: "The planet beyond of Neptune exists, it is called Pluto." [10] Fomalhaut presents a duodecimal theory of Domiciles, with Pluto in Aries, Vulcan in Gemini, and Juno, a planet destroyed during a sidereal disaster and whose asteroids would be debris, in Libra.

In 1917 the astrologer C. Libra popularized on the continent the mythical planet Vulcan [11], and a year later, Walter Old (1864-1929), aka Sepharial, imposes Lilith, the second terrestrial satellite, in the astrological environment british. [12] From the middle from the 20s, astrologers are no longer content to speculate on discoveries they are random astronomers, inventing their own planets. The most famous of these hypothetical bodies remain the trans-Neptunian girls of the Hamburg school, who continue to to be used, despite Alfred's discomfiture Witte (1878-1941), who was unable to mention Pluto, was, discovered two years after the publication of workmanship. [13] The 4 trans-Neptunian de Witte (Cupido, Hades, Zeus and Kronos) are added those of his pupil Friedrich Sieggruen (1877-1951) : Apollo, Admetos, Vulkanus and Poseidon. [14] The position of these eight trans-Neptunians whose sidereal revolutions vary between 262.5 years for Cupido and 740 years for Poseidon.

In 1930 the Scottish rosicrucian Maurice Wemyss announces the existence of 3 transplutonians (Didon, Hercules and another "Pluto"), and in 1935 that of the planet Jason, located between Saturn and Uranus. [15] Ernest Britt confirms the existence of 2 transplutonians [16], before the vogue of Proserpine in the late 30s and in the 40s (Maurice Privat, Dom Neroman, Leon Lasson...) does not take over French astrology. [17] In the 1950s, the Dutchman Theodor Ram invented 3 new planets (Persephone, Hermes and Demeter), and in 1972 Charles Jayne offers American astrology its 7 transplutonians : Pan, Isis, Hermes, Osiris, Midas, Lion, and Moraya [18], and some Russian astrologers use the four transplutonians: Isis, Proserpine, Anubis and Osiris...

Taking into account these imaginary bodies, the astrologer gets rid of the astronomical safeguards, without for this increases the semantic richness of the planetary keyboard : indeed the meanings given to these hypothetical bodies they are very close to the known planets. These superfluous additions, far from enriching the planetary keyboard, it leads to confusion. Also, I do not believe that the astrologer be a seer. If he were, he'd only do astrology.

#### B - Fictional and arithmetic points

These factors do not exist physically: they are arithmetic points, determined by the calculation.

- La Lune noire, autrement dit le second foyer de l'orbite lunaire (aussi appelée Lilith), très utilisée par les astrologues. On peut calculer sa position moyenne et sa position vraie.
- Les planètes "noires" : le Soleil noir, Mercure, Mars, Jupiter, Saturne, Uranus, et Pluton noirs. Difficile d'imager une position très éloignée du Soleil pour Vénus et pour Neptune, étant donné leur très faible excentricité.
- Les noeuds lunaires, importants dans l'astrologie indienne (Râhu et Ketu), qui sont les points d'intersection de l'orbite lunaire et de l'écliptique. Leur période est d'environ 18,61 ans et ils servent à déterminer les moments des éclipses. Ils sont toujours opposés sur l'écliptique, et le noeud Sud fait donc double emploi.
- Les noeuds planétaires (géocentriques et héliocentriques) : chaque planète a un noeud ascendant et un noeud descendant. [19]
- Les 3 points étudiés par Theodor Landscheidt, qui se meuvent d'environ  $1^{\circ} 24'$  par siècle (en raison de la précession des équinoxes) : le Centre galactique (GC), centre d'équilibre de la Galaxie (qui représenterait les aspirations spirituelles du natif), le Super Centre galactique (SGC), (qui serait le centre d'organisation de la personnalité, une sorte de "super Soleil"), et l'Apex solaire (AP), direction du mouvement solaire dans la Galaxie (lequel représenterait le but ultime de la personnalité). En l'an 2000, Le GC est situé à environ  $26^{\circ} 52'$  du Sagittaire, le SGC à  $1^{\circ} 47'$  de la Balance et l'AP à  $2^{\circ} 27'$  du Capricorne. [20] Etant donné leur mouvement très lent, on conçoit mal l'utilité de ces points en astrologie natale, et même mondiale.
- La célèbre Part de Fortune (utilisée par Ptolémée) et les Parts dites "arabes" sont des points fictifs, calculés d'après les longitudes de 3 planètes, angles ou points zodiacaux, le plus souvent d'après la formule :  $Part = AS + Planète X - Planète Y$ . Les parts exposées par Paul d'Alexandrie [21] sont, pour les thèmes diurnes, les suivantes (pour les thèmes nocturnes, il faut inverser les signes + et -) :

Part de Fortune = AS + Lune - Soleil (c'est l'emplacement de la Lune quand le Soleil se lève)

Part d'Esprit (Daimon) = AS + Soleil - Lune (l'inverse de la précédente : l'emplacement du Soleil quand la Lune se lève)

Part d'Eros = AS + Vénus - Part d'Esprit = Vénus + Lune - Soleil (l'emplacement de Vénus quand la Lune et le Soleil sont conjoints)

Part de Victoire = AS + Jupiter - Part d'Esprit = Jupiter + Lune - Soleil

Part de Nécessité = AS + Part de Fortune - Mercure

Part de Courage = AS + Part de Fortune - Mars

Part de Nemesis (Justice, Équité) = AS + Part de Fortune - Saturne

Toujours chez Paul d'Alexandrie [22] et d'autres :

Part du Père = AS + Saturne - Soleil (thèmes nocturnes : inverser)

Part de la Mère = AS + Lune - Vénus (thèmes nocturnes : inverser)

Part des Frères = AS + Jupiter - Saturne (= thèmes nocturnes)

Part des Enfants = AS + Jupiter + Saturne (= thèmes nocturnes)

Part de Mariage (hommes) = AS + Vénus - Saturne (= thèmes nocturnes)

Part de Mariage (femmes) = AS - Vénus + Saturne (= thèmes nocturnes)

D'après Vettius Valens et le Liber Hermetis [23] :

Part de la Dette = AS + Saturne - Mercure (= thèmes nocturnes)

Part du Fondement = AS + Fortune - Esprit (= thèmes nocturnes)

Part du Vol = Saturne + Mars - Mercure (thèmes nocturnes : inverser)

Part de la Traîtrise = AS + Mars - Soleil (thèmes nocturnes : inverser)

Part de la Difficulté = AS + Mars - Saturne (thèmes nocturnes : inverser)

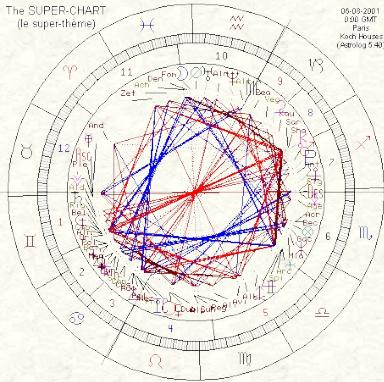
Part de l'Exaltation de la Nativité = AS + 19° Bélier - Soleil (thème nocturne = AS + 3° Taureau - Lune)

(ces points, 19° Bélier et 3° Taureau, étant les points supposés d'Exaltation du Soleil et de la Lune)

Le système des Part a pris une importance considérable dans l'astrologie arabe : Al-Biruni en mentionne une centaine, et informe que les astrologues en auraient inventé plus de 150 pour répondre aux questions horaires. [24] On peut en imaginer beaucoup plus en fonction des préoccupations du moment et de l'imagination de l'astrologue. De nombreux points nouveaux ont été inventés, prenant en compte les trans-saturniennes, comme la Part d'Anxiété (= AS + Pluton - Uranus), la Part d'Astrologie (= AS + Mercure - Uranus), la Part de Dépression (= AS + Neptune - Mars), ou encore la Part de Perversion (= Vénus + Mars - Neptune). [25] Essayez aussi la Part du Gâteau, qui sert à déterminer le dessert que votre conjoint vous a préparé pour le déjeuner, ou encore la Part (angl. Lot) de Consolation. Je propose encore que le lecteur, afin d'évaluer sa possible entente avec notre centre, recherche la position de sa Part du C.U.R.A., laquelle se calcule comme suit : URANUS - SATURNE + MARS - SOLEIL. [26]

- Les mi-points, popularisés par Alfred Witte, seraient des points sensibles où les énergies planétaires se rencontrent et se combinent. Ils se calculent selon la formule :  $Mi\text{-}point = (Planète X + Planète Y) / 2$ . Reinhold Ebertin (1901-1988) rationalise et simplifie la technique des mi-points de Witte. [27] La cosmobiologie d'Ebertin a connu un vif succès en Allemagne dans les années 40 et 50, avant de se propager un peu partout. Les techniques des mi-points de l'école de Hambourg (Witte), comme celles de l'école cosmobiologique, sont très largement orientées vers la prédiction et l'interprétation événementielles. [28] En se limitant à 10 planètes, aux angles AS et MC, et à 6 aspects avec un orb de 1°, il y aurait deux fois plus de mi-points dans le thème que de degrés zodiacaux, ce qui laisse une assez bonne marge de manœuvre à l'interprétation ! A ce compte, on n'est jamais abandonné des astres : chaque heure du jour et de la nuit apporte son lot de conseils, de consolation, de messages...

More generally, the multiplication sensitive points and imaginary energy points mark the failure of modern interpretation in its attempt to stick to events. As Geoffrey points out Dean, this plethora of factors leads astrology to the absurd, and implodes the indications given by the natal chart : "The problem can be illustrated by a theme including all the factors proposed and tested by astrologers of some reputation, that is to say 3 angles [AS, MC and Vertex], 10 Planets, 4 asteroids, 30 hypothetical planets, and their corresponding nodes and shares (a total of more than 120 factors), related by means of 8 major aspects with an orb of 8 degrees, from 40 other aspects plus antisices and counterantisices with an orb average of 2 degrees, 2 declination parallels with an orb of 1°, and 8 half-points of an orb of 1.5°. (...) The "super-theme" [superchart] would contain on average more than 6000 aspects, more of 50,000 midpoints, and nearly 1.5 million midpoint aspects." [29]



Note: I invoke the indulgence of my readers: not to overload the theme and make it more readable, I did not take into consideration only five aspects and I left out the midpoints.

This diarrhea makes the jubilation of anti-astrologers, as it is the consolation of the incapable. No practitioner do not draw up this "super-theme", but they are a majority in use in more than a dozen planets, some of these arithmetic points. Irrational mathematicalization of the theme (while no consensus emerges on the reflection which would be to lead on the very representation of the theme, and especially on the possibility of projection of the stars on the ecliptic and the compatibility of the zodiac with the "circle" of the Houses), leads modern astrology at an impasse, unbridled by imperatives astronomical and a concern for consistency that would keep the spirit that any model must be attached to a certain likelihood of physical order. *The astrologer no longer feels the impressional, he mathematicizes astrology.* As if the theme, limited to a few factors, was not already one extreme complexity.

The opposite tendency, that of the partisans of a so-called "traditional astrology", is to limit itself to the Septenary, that is to say to the only 7 planets known to the Ancients. Astrology would be circumscribed knowledge, and contemporary astrologers should force yourself to use only the few recipes allegedly tried and tested, imagined by their elders. This conception, which stands by the *Model*, without trying to question the *Matrix* and the *Structures* underlying, often remains ignorant of the historical variations that have affected the supposed Model, of its deformations during its cross-cultural transmission, and the many variations that have affected it during its history.

The appropriate approach would be to wonder about the origin and the reasons which prompted astrologers, at a given time, to introduce within their conception, such or such element, such or such part of the theory. A good example is the theory of Masters, accepted by Ptolemy, and to which he does not give only a specious justification. If Greek astrology has managed to find some balance with the elements who were at his disposal, it does not follow that this balance is satisfactory for us. Discovery, and the introduction of trans-Saturnian planets, calls for a new organization of Planetary Masters, and inter-planetary relations.

A third trend is to "testing" planetary operators by statistics. These studies, which have multiplied since those "of Gauquelin", they have not succeeded in establishing a consensus among astrologers. There is no physical explanation that would justify the efficiency of 4 or 5 planets at the expense of others, and even "the effect Mars", the least questionable, would be for Geoffrey Dean the result cultural habituation. And no matter what the outcome and the "success" of these statistical studies, astrologers don't take that into account, and I don't know who put one in place astrology exclusively "martian" under the pretense that astro-statistics would have validated the efficiency of only this planet. And they are right, because the statistical survey, if it can offer some elements of reflection cannot legitimate a knowledge that falls under a logic other than that of the factual, alone level apparently accessible to astro-statistics. Furthermore, and assuming she can find ways to question practices astrological with relevance, that is, it manages to adapt his techniques to the matrix dimension of astrological knowledge, its indications do not dispense with a research of a bio-physical order on the possibility of the operation of astrological operators, astro-statistics. Furthermore, and assuming she can find ways to question practices astrological with relevance, that is, it manages to adapt his techniques to the matrix dimension of astrological knowledge, its indications do not dispense with a research of a bio-physical order on the possibility of the operation of astrological operators, astro-statistics. Furthermore, and assuming she can find ways to question practices astrological with relevance, that is, it manages to adapt his techniques to the matrix dimension of astrological knowledge, its indications do not dispense with a research of a bio-physical order on the possibility of the operation of astrological operators.

I advocate that not only the astrologer is limited to a few essential factors that must be identified, but still that it focuses its interpretation on the essential core the theme, taking into account an adequate valuation method. This means that not only imaginary and arithmetic bodies are to throw to nettles, but also that a number of planets have strictly no "influence" in certain themes. It's also a whole inadequate design of the "symbols" that it is suitable to question. Venus is not the "symbol of love". A saturnian-mercurian for example, we perceive the outside world through a saturno-mercurian coloring, and will act according to the incentives that it will come from this dominant. In other words, he will live his social relationships, and also his romantic relationships, as a Saturnian-mercurian.

#### C-The non-significant physical bodies

They're first the **physical bodies out ecliptic** : fixed stars, extra-zodiacal constellations, and comets. These bodies, because of their distance to the circle ecliptic, are little used in modern astrology, with the exception of Chiron, hailed by some astrologers like the 11th planet when it was discovered in 1977, then attached to the group of asteroids, before being requalified as a comet by astronomers.

Comets are bodies of ice, with very elliptical orbits. There would be more than a billion. Their strong eccentricity positions them at their aphelion, for the most part, beyond the orbit of Pluto. We know their importance in the first Mesopotamian astrology. Some sections of the ENUMA ANU ENIL EA Series, such as the 13th and last of the Babylonian treaty MULAPIN [30] inspired by it, contain astro-meteorological omens according to comets and stellar constellations. We know also the political importance of the predictions they feed. [31] The opponents of astrology will draw from it an inexhaustible matter to criticize, for example, the astronomer Pierre Petit [32] and the philosopher Pierre Bayle who is inspired by it. [33]

A second subcategory includes **physical bodies with non-significant cycles** : the satellites planets and a hundred strong fixed stars magnitude. [34] These bodies, although located in the ecliptic area have no movement significant individual in relation to the Earth: the stars remain dependent on the daily cycle, and planetary satellites do not differ from their center of revolution, seen from the Earth. These bodies are not sufficiently discriminated: the stars fixed follow the precessional cycle, of a duration one hundred times that of the Pluto cycle, and the planetary satellites (including the 4 main satellites of Jupiter, discovered by Galileo in 1610) merges geocentric point of view, to that of their orbital focus. There is therefore no need to take this into account, even if, here again, astrologers of the past [35] used the stars in astro-meteorological prediction, perhaps less as an influential operator, than as a framework and astrometric reference. Astronomer Geminos of Rhodes strongly points out "It is generally assumed that this star [Sirius] has its own force and causes intense concomitant heat at its heliacal rising. Now it's not as things are going. Just like that star get up at the hottest time of the year, we've took this rise as a sign of an intensification of heat." [36]

Third subcategory comprises the **small physical objects** : mainly the asteroids and recently discovered planetoids. Les asteroides are rocky bodies, dense, with small dimensions, and whose orbit is mostly between those of Mars and Jupiter. It would be a planet that exploded, or the opposite that could not have condensed. The first four asteroids known, quite frequently used in astrology, have been discovered between 1801 and 1807. [37] An amateur astronomer, the German K. Hencke, discover Astrea then, Baby, forty years later. We can estimate that there are at least as many asteroids as names in use in France, so much so that each "family" could attribute one to itself. La whether these bodies, as well as the tiny planetoids, must be retained as astrological operators, is treated below.

#### 3. ORBITAL AND PHYSICAL DATA OF THE MAIN BODIES OF THE SOLAR SYSTEM

For each planet is mentioned the SIDEREAL REVOLUTION (in days), the orbital INCLINATION on the ecliptic (in degrees), the ECCENTRICITY of the orbit, the sidereal period of EQUATORIAL ROTATION in days (in negative if the rotation is retrograde), and, the VISIBLE MAGNITUDE (body in opposition to the earth), the DISTANCE to the Sun (or for satellites at the planetary center, in thousands of km), RADIUS (in km) and MASS (in kg). Data on asteroids come from different sources ; the planets and their main satellites are from Calvin J. Hamilton (1997-1999), at pages data1.htm and data2.htm from URL <http://planetscapes.com/solar/eng/>.

Name	Sidereal revolt.	Inclines.	Excen.	Rot. equ.	Magnitude	Distance	Rayon (km)	Masse (kg)
<b>SOLEIL</b>				25-36	-26.8		695000	1.989e+30
<b>MERCURE</b>	87.969	7.004	0.2056	58.6462	-1.9	57910	2439.7	3.303e+23
<b>VÉNUS</b>	224.701	3.394	0.0068	-243.0187	-4.4	108200	6051.8	4.869e+24
<b>TERRE</b>	365.256	0.000	0.0167	0.99727	-	149600	6378.14	5.976e+24
<b>LUNE</b>	27.32166	5.1454	0.05	27.32166	-12.74	384.4	1737.4	7.349e+22
<b>MARS</b>	686.98	1.850	0.0934	1.025957	-2.01	227940	3397.2	6.421e+23
<b>CÉRÈS</b>	1681	10.6	0.079			413900	466	1.17e21
<b>Pallas</b>	1684	34.8	0.235			414500	261	2.18e20
<b>Junon</b>	1594	13	0.256			399400	123	
<b>Vesta</b>	1325	7.1	0.088			353400	263	2.38e20
<b>JUPITER</b>	4332.71	1.308	0.0483	0.41354	-2.70	778330	71492	1.9e+27
<b>Io</b>	1.769138	0.040	0.004	1.769138	5.02	421.60	1815	8.94e+22
<b>Europe</b>	8.551181	0.470	0.009	8.551181	5.29	670.90	1569	4.8e+22
<b>Ganymède</b>	7.154553	0.195	0.002	7.154553	4.61	1070	2631	1.48e+23
<b>Callisto</b>	16.68902	0.281	0.007	16.68902	5.65	1883	2403	1.08e+23

<b>SATURNE</b>	10759.5	2.488	0.056	0.44401	0.67	1429400	60268	5.688e+26
<b>Dione</b>	2.736915	0.02	0.0022	2.736915	10.4	377.4	560	1.05e+21
<b>Rhéa</b>	4.517500	0.35	0.001	4.517500	9.7	527.04	765	2.49e+21
<b>Titan</b>	15.94542	0.33	0.0292	15.94542	8.28	1221.85	2575	1.35e+23
<b>Japet</b>	79.33018	14.72	0.0283	79.33018	11	3561.3	730	1.88e+21
<b>CHIRON</b>	18402	6.93	0.38			2051900	85	
<b>URANUS</b>	30685	0.774	0.0461	-0.71833	5.52	2870990	25559	8.686e+25
<b>Ariel</b>	2.520379	0.31	0.0034	2.520379	14.16	191.24	578.9	1.27e+21
<b>Umbriel</b>	4.144177	0.36	0.005	4.144177	14.81	265.97	584.7	1.27e+21
<b>Titania</b>	8.705872	0.14	0.0022	8.705872	13.73	435.84	788.9	3.49e+21
<b>Obéron</b>	13.46324	0.10	0.0008	13.46324	13.94	582.60	761.4	3.03e+21
<b>NEPTUNE</b>	60190	1.774	0.0097	6.07125	7.84	4504300	24746	1.024e+26
<b>Triton</b>	-5.87685	157.35	0.000	-5.87685	13.47	354.80	1350	2.144e+22
<b>PLUTON</b>	90800	17.148	0.2482	-6.3872	15.12	5913520	1137	1.27e+22
<b>Charon</b>	6.38725	98.80	0.000	6.38725	16.8	19.64	586	1.90e+21

The following few remarks, relative the physical and orbital characteristics of the planets, the purpose is to show some similarities that can be made between these and the astrological meanings of these planets (in *italics*). These are just coincidences, "analogies", no evidence.

Mercury is the fastest planet (*mobility*) and its period of equatorial rotation is exactly worth the two-thirds of its sidereal revolution period (these properties are due to its proximity to the Sun).

Venus is slow: its duration of equatorial rotation is very long, and it takes place in the opposite direction to its sidereal period of revolution. The brightest of the planets can appear either as "the star of the morning" or as "star of the evening" (dissociation). [38]

Mars has an equatorial rotation period from 24:37 min (comparable to that of the earth) and its inclination equatorial on the plane of orbit is  $25^{\circ} 10'$  (comparable to the terrestrial tilt, of  $23^{\circ} 27'$ ) : what makes Mars the most Earth-like planet (especially the mars seasons are similar to Earth seasons). His displacement apparent is very irregular : slow, then fast (*dynamism*).

Jupiter is the most massive planet: approximately 2.5 Times the mass of all others (*simplification*).

Saturn has the most satellite system rich and diverse (*complexification*).

Uranus has its equatorial plane of rotation almost perpendicular to its sidereal plane of revolution (*verticality*).

Neptune has its orbit that crosses that of Pluto (*association*), or vice versa, so that it is further away of the Sun than Pluto when the latter is at its perihelion.

Pluto is a planet with properties very particular (*overdifferentiation*) by its size, its mass, and the properties of its orbit.

#### **4. WHAT IS AN ASTROLOGICAL OPERATOR ? : THE STATUS OF PLUTO**

What makes a celestial body can you become an astrological operator? Are there criteria, however, reasons, or safeguards - and of what nature, logical, astronomical or "astrological" - which would make it possible to distinguish operators actually active? The recent discovery (from 1992) a multitude of trans-Neptunian planetoids the very status of Pluto as a planet, and the debate is currently open among astronomers. [39] The astrological question arises in these terms: what is a "planet" in astrology, or more exactly what is a planetary operator?

In 1992, David Jewitt and Jane Luu discovered beyond Pluto, a planetoid, QB1 (or Smiley), of an approximate radius of 100 km. At the beginning of 1999, we already knew 82 of these objects, besides Pluto, and its satellite Charon was discovered in 1978 by Jim Christy. Pluto is the only known trans-Neptunian object (TNO) to have a massive satellite, radius greater than half the Plutonian radius. Pluto also has an atmospheric layer (presumably composed of nitrogen, carbon monoxide and methane), like Titan and Triton, the main satellites, respectively, of Saturn and Neptune.

Some arguments have been made to deprive Pluto of its status as a planet and redefine it like the first planetoid (followed by their counterarguments).

- All the outer planets of the solar system are gaseous and of large dimension, to except for Pluto, small and telluric.
  - Pluto is 2 times smaller than the smallest planet, Mercury.
    - » But the radius of Pluto is also more than twice as large that of Ceres, the main asteroid.
  - Pluto's mass is approximately 1/5th of the Moon.
    - » But it is worth more than ten times that of Ceres, whose mass is about a quarter of the total mass of other asteroids.
  - Pluton est plus petit et plus léger que sept des satellites du système solaire : la Lune, Io, Europe, Ganymède, Callisto, Titan et Triton.
    - » Mais Mercure est lui-même plus petit que Ganymède et Titan, et la Lune est plus petit et plus légère que Io, Ganymède, Callisto et Titan.
  - L'orbite de Pluton est beaucoup plus inclinée par rapport à l'écliptique que celles des autres planètes, et aussi la plus excentrée.
  - Le statut de Pluton est comparable à celui de Mercure sous ce rapport, ce qui n'est pas étonnant puisque ces planètes sont en quelque sorte les planètes extrêmes du système solaire.
  - L'orbite de Pluton, comme celle de Chiron, croisent celles d'autres planètes.
    - » Certains astronomes, et aussi le jeune Kant, y voient le critère permettant de définir la dernière planète du système solaire. [40]
  - Le satellite de Pluton, Charon, est le plus grand comparativement à sa planète (diamètre Lune = 27% diamètre Terre ; diamètre Charon = 52% diamètre Pluton) et aussi le plus lourd (masse Lune = 1.23% masse Terre ; masse Charon = 15% masse Pluton)
    - » Ce qui incite à considérer Pluton-Charon comme une *planète double*. En effet Pluton est la seule planète ayant un satellite dont la révolution périodique est parfaitement synchrone à la sienne : il en résulte que leurs positions l'une relativement à l'autre sont toujours les mêmes. Plusieurs hypothèses ont été proposées quant à l'origine de Pluton : elle serait soit un corps résiduel éloigné d'une planète située entre Mars et Jupiter (laquelle aurait explosé et donné aussi naissance aux astéroïdes), soit un corps capturé par le champ d'attraction du système solaire, soit un ancien satellite de Neptune qui aurait dévié de sa trajectoire.

Is Pluto a planet? It is so amazing that the planet defied a strange, refractory and *overdifferentiated* by astrologers, though, or precisely the one whose status is called into question by the astronomers? This is not a problem for practitioners laxists of astrology, however; it is more so for those who seek a harmonious confluence of the different planetary rhythms in their integration with living matter. I propose two criteria to differentiate a planet of another body of a star system:

**L'orbital inclination** of the planet on the ecliptic should not go beyond a certain angle. The angle of inclination can be chosen from the terrestrial equatorial plane to the ecliptic plane, either  $23^{\circ} 30'$ . This criterion disqualifies the asteroid Pallas. To this data is added kant's argument, considering it tonical to define the last planet of the solar system as being the one of which the orbit crosses the orbit of the penultimate. Which is the case pluto in relation to Neptune.

Its aspect (spherical) and especially its environment (presence of atmosphere and possibly presence of satellite, which is not the case of Mercury and Venus). This factor alone makes Pluto a planet, certainly very different from the others. [40b]

## 5. UNITY AND HARMONIES OF THE SOLAR SYSTEM

I indulged in this entertainment at my leisure; search for the period of the "Great Year" taking for planetary sidereal revolutions approximate integers having as many divisors as possible in common. The unit taken into account is the sidereal day. La sidereal

Planets	R.S. (real)	R.S. (calculation)	error																	
MOON	27.32166	27	1.18%	-	-	-	-	-	-	3	3	3	-	-	-	-	-	-	-	
MERCURY	87.969	88	0.04%	2	2	2	-	-	-	-	-	-	-	-	-	-	-	11	-	
VENUS	224.701	225	0.13%	-	-	-	-	-	-	3	3	-	5	5	-	-	-	-	-	
EARTH	365.256	361	1.17%	-	-	-	-	-	-	-	-	-	-	-	-	-	-	19	19	
MARCH	686.98	684	0.43%	2	2	-	-	-	-	3	3	-	-	-	-	-	-	-	19	
CERES	1681	1672	0.54%	2	2	2	-	-	-	-	-	-	-	-	-	-	-	11	19	
JUPITER	4332.71	4332	0.02%	2	2	-	-	-	-	3	-	-	-	-	-	-	-	19	19	
SATURN	10759.5	10800	0.38%	2	2	2	2	-	-	3	3	3	5	5	-	-	-	-	-	
URANUS	30685	30400	0.93%	2	2	2	2	2	2	-	-	-	5	5	-	-	-	19	-	
NEPTUNE	60190	60192	0.003%	2	2	2	2	2	2	3	3	-	-	-	11	-	11	19	-	
PLUTO	90800	91200	0.44%	2	2	2	2	2	2	3	-	-	5	5	-	-	-	19	-	

The divisors selected, namely 2, 3, 5, 11 and 19, are respectively the 1st, 2nd, 3rd, 5th and 8th prime numbers: in other words, they follow the Fibonacci series applied to the series prime numbers. The average approximation is 0.48%. The approximations the Earth and the Moon are comparable. Let us recall that in the *weiqi* Chinese (game of Go), an ideal game takes place on a plateau of 361 intersections, each representing a day of year. [41]

Planets can be gathered together in 2 groups according to their common divisors: on one side the Moon, Venus, Saturn, Uranus and Pluto, of the other Mercury, Ceres (asteroids), Mars, Neptune, Earth (the Sun) and Jupiter. The smallest common multiple is worth 171,547,200 (days) which, divided by the duration of the earth cycle, gives **469 663 years**. The duration of this "Great Year" is comparable to that of the *kali yuga* hindu (432,000 years); it is almost exactly 189 times the Great Year (2484 years) of Aristarchus of Samos. [42] Of course, the durations of planetary revolutions being immeasurable between them, as Nicolas pointed out Oresme [43], this research "pythagorean" can have as its object only the highlighting certain harmonies between planetary cycles.

In reality, with more recent astrometric data (2015) and by tightening the real values as much as possible, we obtain a completely different table in which Chiron finds its place (approximation 0.01%) and appears in resonance with Mercury and to a lesser extent with Mars.

URANUS	30687	30685	0.007%	-	-	-	-	-	-	5	-	-	-	17	19	19	
NEPTUNE	60190	60192	0.003%	2	2	2	2	2	-	-	3	3	-	-	11	-	19
PLUTO	90553	90552	0.001%	2	2	2	-	-	-	-	3	-	7	7	11	-	-

The famous "law" of Titius-Bode, which illustrates regular progression of the average distances of the planets discovered in 1766 by the German physicist Johann Titius (1729-1796) and reformulated in 1771 by Johann Bode, was a success immediate, since it was "verified" as early as 1781 when Uranus was discovered, and on January 1, 1801 de Ceres, the largest asteroid, by Giuseppe Piazzi. But Neptune and Pluto do not conform to it.

Robin Heath (in "An astrological cinderella", *Astrological Diary*, 40.6, 1998, page 35) mentions a result of Alex Geddes, at know that the products of distances to the Sun for planets located on either side of the asteroid belt check the following relationships (where  $k = 1.2$ ): Venus  $\times$  Uranus =  $k^2$  (Mercury  $\times$  Neptune) =  $k^3$  (Earth  $\times$  Saturn) =  $k^4$  (Mars  $\times$  Jupiter) [average approximation of 0.98%].

Many researches have been carried out on planetary sidereal revolutions (R.S.): below some well-known relationships, but at approximation insufficient :

- a1: 1 R.S. of Mars = 3 R.S. of Venus (approximation 1.87%)
- a2: 1 R.S. of Jupiter = 12 R.S. of the Earth (approximation 1.16%)
- a3: 1 R.S. of Uranus = 7 R.S. of Jupiter (approximation 1.16%)
- a4: 2 R.S. of Saturn = 5 R.S. of Jupiter (approximation 0.67%)
- a5: 4 R.S. of Mercury = 13 R.S. of the Moon (approximation 0.94%) but cf. infra.
- a6: 8 R.S. of Venus = 5 R.S. of the Earth (approximation 1.57%) but cf. infra.

The ones that follow have a better approximation, but the numbers that define planetary relationships are not significant (Ceres is taken as a representative from the asteroid group) :

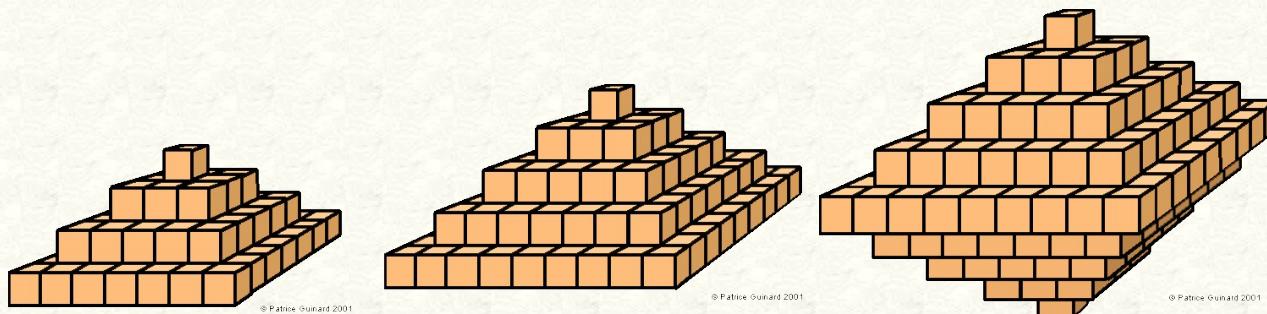
- b1 : 1 R.S. of Saturn = 48 R.S. of Venus (approximation 0.24%)
- b2 : 3 R.S. d'Uranus = 55 R.S. de Ceres (approximation 0.04%)
- b3 : 7 R.S. de Jupiter = 18 R.S. de Ceres (approximation 0.23%)
- b4 : 17 R.S. de Mars = 32 R.S. de la Terre (approximation 0.08%)

The following are more solid because they harmonise all three trans-saturnian. They do highlight a simple numerical resonance (1, 2, 3) for the 3 planets the most distant ones :

- c1 : 1 R.S. from Neptune = 2 R.S. from Uranus (approximation 1.96%)
- c2 : 1 R.S. of Pluto = 3 R.S. of Uranus (approximation 1.38%)
- c3 : 2 R.S. of Pluto = 3 R.S. of Neptune (approximation 0.57%)
- c4 : from where 1 R.S. from Neptune + 1 R.S. from Uranus = 1 R.S. from Pluto (approximation 0.08%)

[Note: Concerning the possible prescience of the planets trans-plutonians by Michel de Nostredame, cf. my article [Nostradamus did he know the trans-Saturnian planets?](#)]

Professor Gerhard Krueger showed in "Kosmische Signale der technischen Revolution" appeared in the *Jahrbuch Kosmobiologisches d'Ebertin* (number 39, Aalen, 1968, pp.67-69) which could be represented periods of sidereal revolutions of the three planets slow with perfectly arranged cubes in form pyramidal, each cube representing a year. Indeed, Uranus (84 years) =  $1 \times 1 + 3 \times 3 + 5 \times 5 + 7 \times 7$ ; Neptune (165 years) =  $1 \times 1 + 3 \times 3 + 5 \times 5 + 7 \times 7 + 9 \times 9$ , and Pluto (249 years) =  $84 + 165 = 1 \times 1 + 3 \times 3 + 5 \times 5 + 7 \times 7 + 9 \times 9 + 7 \times 7 + 5 \times 5 + 3 \times 3 + 1 \times 1$ . These remarkable relationships legitimize only approximate harmonization of the three planets (the ideal values of the uranian and neptunian R.S. would be 83 Years and 166 years, respectively one third and two thirds of the period plutonian), symbolize the closure of the solar system with Pluto, and prolong the spatial figuration of planetary orbits, and, developed by Kepler in its *Mysterium cosmographicum* (1596).



I found the relationships next, the second having a good approximation. They do highlight in a ratio of 1/10 three planetary pairs, the first constituted of the 2 giant planets, the second of the 2 "planets" the most Earth-like, the last, Pluto - Earth (or Pluto - Sun), the 2 extreme "planets" by their size, and also because they mark the limits of the solar system.

- d1: report of the R.S. Saturn - Jupiter = 10 times the ratio of R.S. Mars - Moon (approximation 1.25%)
- d2: report of the R.S. Saturn - Jupiter = 100 times the ratio of R.S. Pluto - Earth (approximation 0.11%)

Other relationships, highlighted by Thomas Schmidt, isolate a group of 4 planets, under dependence the number Pi : Mars, Jupiter, Jupiter, Saturn and the Moon. [\[44\]](#)

- e1: report of the R.S. Jupiter - Mars = 2 (approximation 0.38%)
- e2: report of the R.S. Saturn - Mars = 5 (approximation 0.29%)
- e3: report of the R.S. Mars - Moon = 8 (approximation 0.05%)
- e4 : 1 R.S. of Mercury = 28 (approximation 0.005%)

Still others, more approximate, include the remaining planets, still with Mars and the Moon, under dependence du nombre d'or, Phi (= 1.618034).

- f1: report of the R.S. Earth - Venus = (approximation 0.46%)
- f2: report of the R.S. Mercury - Moon = 2 (approximation 0.5%)
- f3: report of the R.S. Venus - Moon = 5 (approximation 1.66%)
- f4: report of the R.S. Mars - Mercury =  $3 \times 5^2$  (approximation 0.19%)
- f5 : 1 R.S. of Uranus =  $1000 \times 19$  (approximation 0.19%)

It should be noted that in series c, e and f, the equations involve Fibonacci numbers (2, 3, 5 and 8), related to the golden ratio. To summarize, we can gather the planets in 3 groups: the slow planets (Uranus, Neptune, and Pluto) in simple arithmetic resonance, the central planets (Saturn, Jupiter, Mars and the Moon) in resonance with the number Pi, and the fast planets (Mercury, the Earth (the Sun) and Venus), to which Mars and the Moon are added, in resonance with the number Phi.

Further work on planetary harmonies they were undertaken by different authors. [\[45\]](#) In France, Francis Warrain's research on angular velocities planets propose to expand the harmonic design from Kepler, still limited in 1619 to the stars of the Septenary : "We have seen that the introduction of unknown planets of KEPLER : Uranus, Neptune, Pluto and the Asteroids on the one hand a complete chromatic range, on the other a Third enharmonic pythagorean." [\[46\]](#) The work of Jean-Pierre Nicola [\[47\]](#), at the search for a new helio-planetary order, inspired by those of Warrain: various digital transformations, sometimes very convoluted [\[48\]](#), to from astrometric data relating to planets (linear velocities, average distances to the Sun, average gravity at the surface and equator.) allow to define an overall harmony, and highlight on the one hand, an axis of symmetry Moon-Mars which allows couplings between planets, Sun-Pluto, Venus-Neptune, Mercury-Uranus and Jupiter-Saturn [\[49\]](#), and on the other hand, a distribution of the planets in 3 groups, SUN-VENUS-MERCURY, JUPITER-MARS-SATURN, URANUS-NEPTUNE-PLUTON [\[50\]](#), who they seem to shut down the system and ban the introduction of possible transplutonian planets.

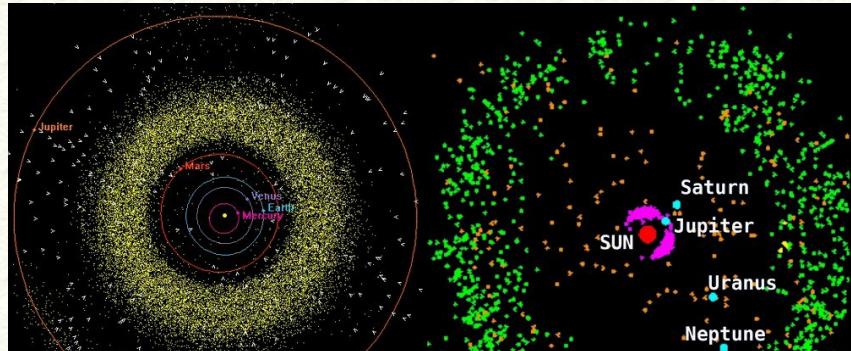
## 6. WHICH CYCLIC OPERATORS IN ASTROLOGY ?

"When I use a word, it means what I want it to mean, no more and no less. The question is who is the master." (Lewis Carroll, you, *On the other side of the mirror*)

Would the American Michael Brown have become the master of astronomers (?), also citing Humpty-Dumpty in his 2000 article, "*What is a Planet?*" \*, perhaps after his reading of the present text (same title, and my note 40b dated 2002 citing it by name) and after that of the portrait of the uranian in my "Planetary" (2000) [\[trad. angl. 2002\]](#), same reference to the English logician and storyteller), but certainly not that of astrologers !

\* Gibror Basri, Michael E. Brown, "Planetsimals to Brown Dwarfs: What is a Planet?" in Annual Review of Earth and Planetary Sciences, California Institute of Technology, 34.1, p.193-216; [web.gps.caltech.org](#) or [arxiv.org](#).

Recent discoveries of planetoids by modern telescope (2002-2007+) will have allowed to some rare astrologers (in France not much more than two) to become aware of the interest of a new reflection on planetary operators. What are the objects from the nearby sky, within the limits of the solar system, likely to permanently register their rhythms in the body in order that neuro-physiological type impregnation can result eventually by psychic addiction ? In other words which planets act on the nervous system ? What are these objects celestial that form the Planetary, not so much outside of us, but as Paracelsus understood : necessarily in us? We'll see him at the end of article : I come back to a simpler schema than the one to which lead my June 2000 indications: planets and planetoids discovered since two centuries (since Piazzi in 1801) are organized in three groups: a group between Mars and Jupiter (the belt asteroid, in yellow in the image), another very heterogeneous between Jupiter and Pluto (the Centaurs, in brown), and a third after Neptune (the Kuiper belt, in green). There are still a few bodies of little span gravitating on other orbits and beyond the Kuiper belt (cloud of Oort or Opik-Oort), but they are negligible as dust is and detritus which necessarily subsist in any what a star system, and their remoteness does'nt have no cyclic meaning to the ratio of the duration of human life. These three groups each have their own boss : **Ceres** for asteroids, though, **Chiron** for them Centaurs, and **Pluto-Charon** for so-called Kuiperian objects.





The first "plutoïd" or "TNO" (Trans-Neptunian Object) it was not detected until 30 August 1992 by David Jewitt and Jane Luu: this is the object trans-neptunian nameless (15760) 1992 QB1. Fifty years ago, but thirteen years after the discovery of Pluto, the astrologer parisian Dom Neroman claims that "Pluto is part of another group asteroids" but rejects the influence: "we'd be wrong to clutter up here" (Dom Neroman, *Rational astrology treatise*, 1943, Paris, Sous le Ciel, pp. 21). And page 67: The planet "Pluto is most likely pulverized like the Asteroids." Plutonian aporia is not from yesterday.

Astronomers of the 26th AG of the International Astronomical Union, under the leadership of Michael E. Brown, they decided to august 2006 in Prague to unbolts Pluto from its status, to redefine the notion of planet, to, and to add to it an intermediate category defined by the label "dwarf planet" (dwarf planet) first including Pluto, Ceres and Eris, haumea and Makemake joined in 2008. It's just one beginning. It is estimated that the number of planetoids of the Kuiper Belt which would satisfy the definition of "dwarf planet", and a few two thousand gravitating beyond. It's likely that in the years to come this category will continue to have new members up to ... its probable implosion, and that the clues of its inanity become patent.

Text of IAU Resolutions B5 and B6 :

(1) RÉSOLUTION 5A

L'IAU a donc résolu que les "planètes" et autres corps dans notre Système solaire soient définis dans trois catégories distinctes de la façon suivante :

- (1) Une "planète"<sup>1</sup> est un corps céleste qui (a) est en orbite autour du Soleil, (b) a suffisamment de masse pour que sa propre gravité surmonte les forces rigides de corps de sorte qu'elle assume une forme hydrostatique d'équilibre (presque ronde), et (c) a dégagé le voisinage autour de son orbite.
- (2) Une "planète naine" est un corps céleste qui (a) est en orbite autour du Soleil, (b) a suffisamment de masse pour que sa propre gravité surmonte les forces rigides de corps de sorte qu'elle assume une forme hydrostatique<sup>2</sup> d'équilibre (presque ronde), (c) n'a pas dégagé le voisinage autour de son orbite, et (d) n'est pas un satellite.
- (3) Tout autre objet<sup>3</sup> excepté les satellites satellisant le Soleil seront désignés collectivement sous le nom de "Petits Corps du Système Solaire" ("Small Solar-System Bodies").

<sup>1</sup>Les huit planètes sont : Mercure, Vénus, la Terre, Mars, Jupiter, Saturne, Uranus, et Neptune.

<sup>2</sup>Une procédure de l'IAU sera établie pour affecter les objets limites dans les catégories de planètes naines ou autres.

<sup>3</sup>Ceci inclut actuellement la plupart des astéroïdes du Système solaire, de la plupart des objets TransNeptuniens (TNOs), des comètes, et d'autres petits corps.

Résolution de l'IAU : Pluton  
RÉSOLUTION 6A

Pluton est une "planète naine" par la définition ci-dessus et est reconnue comme prototype d'une nouvelle catégorie d'objets transneptuniens.



## RESOLUTION B5

Definition of a Planet in the Solar System

Contemporary observations are changing our understanding of planetary systems, and it is important that our nomenclature for objects reflect our current understanding. This applies, in particular, to the designation "planets". The word "planet" originally described "wanderers" that were known only as moving lights in the sky. Recent discoveries lead us to create a new definition, which we can make using currently available scientific information.

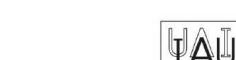
The IAU therefore resolves that planets and other bodies, except satellites, in our Solar System be defined into three distinct categories in the following way:

- (1) A planet<sup>1</sup> is a celestial body that
  - (a) is in orbit around the Sun,
  - (b) has sufficient mass for its self-gravity to overcome rigid body forces so that it assumes a hydrostatic equilibrium (nearly round) shape, and
  - (c) has cleared the neighbourhood around its orbit.
- (2) A "dwarf planet" is a celestial body that
  - (a) is in orbit around the Sun,
  - (b) has sufficient mass for its self-gravity to overcome rigid body forces so that it assumes a hydrostatic equilibrium (nearly round) shape<sup>2</sup>,
  - (c) has not cleared the neighbourhood around its orbit, and
  - (d) is not a satellite.
- (3) All other objects<sup>3</sup>, except satellites, orbiting the Sun shall be referred to collectively as "Small Solar System Bodies".

<sup>1</sup>The eight planets are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, and Neptune.

<sup>2</sup>An IAU process will be established to assign borderline objects to the dwarf planet or to another category.

<sup>3</sup>This currently includes most of the Solar System asteroids, most Trans-Neptunian Objects (TNOs), comets, and other small bodies.



## RESOLUTION B6

Pluto

The IAU further resolves:

Pluto is a "dwarf planet" by the above definition and is recognized as the prototype of a new category of Trans-Neptunian Objects<sup>1</sup>.

<sup>1</sup>An IAU process will be established to select a name for this category.

Planets, as the planets say dwarfs, are bodies orbiting a star, enough massive so that the gravitational effect gives them a quasi-spherical shape. But the planets would have cleared the neighborhood around their orbit unlike the so-called dwarf planets.

Unfortunately, the definition does not hold, and astronomers of the Prague GA are neither Kantians nor spinozists seasoned. According astrophysicist Alan Stern's (and dead link <http://cosmiclog.msnbc.msn.com/archive/2008/06/13/1140398.aspx>), only four planets, namely Mercury, Venus, Saturn and Uranus, would strictly meet the criterion separating the planets of their supposed dwarf sisters. Mars, March, Jupiter, Neptune and Earth have not completely cleared the neighborhood around their orbits. Nearly ten thousand asteroids would circulate in the Earth's vicinity, and more than a hundred thousand, the Trojans, in the Jupiterian (see also [the press release of 19 Sept. 2008](#) the Planetary Science Institute). Astronomers seem to be to find themselves in the situation in which they are pleased astrologers for a century ..)

In addition, the so-called dwarf planets should not be satellites themselves, which excludes Jupiter, Saturn, Uranus et al. Satellites, but no really Charon, who we don't know if he's a "satellite" from Pluto, or a co-planet (cf. infra)! We are there in the presence of a kind of council jurisdictional, entangled in its own contradictions, more than in the presence of a real scientific demonstration, and further again what science historians have called "epistemological break".

Approximate comparative sizes of the Earth, the Moon, of the five so-called dwarf planetary bodies and their satellites (12-2010).



These changes in the astronomical community show first, that astronomers, before 2006, did not have a clear definition of this scientific object called "planet", that they had none not evaluated conditions and scope. They'll have at least the merit of arousing among the astrologers, in reality in a tiny part of them, new questions. This discussion appeared there for some time on the [cura Forum](#) (July-August 2007). He must take up the question at the base and ask yourself, following the discovery of these new gravitational bodies around the solar star, what are the efficient factors, which are in short the old and new planetary operators whose astrologer must take into account not only in the construction of the theme but again and above all in the organization and harmonization of celestial dynamics related to the terrestrial receiver.

A comparative study of the criteria physical and astronomical bodies of the major bodies recently discoveries would tend to "rehabilitate" Pluto (renamed TNO 134340!) and to preserve his character exceptional within the Kuiper belt. The data which follow are constantly updated by the IAU in function of the most recent observations. The data astronomers have ceased to be jealously protected, but are now accessible to public. Nevertheless the different servers, updated to the same day, give data slightly different. Therefore, they will only be used with precaution. These are provisional data. Planetary diameters are approximate, and even the Plutonian period remains poorly known, eighty years after its discovery by Clyde Tombaugh.

Astrometric and orbital data of planets and planetoids (as of 29-12-2009; cf. infra, updated data 2015)

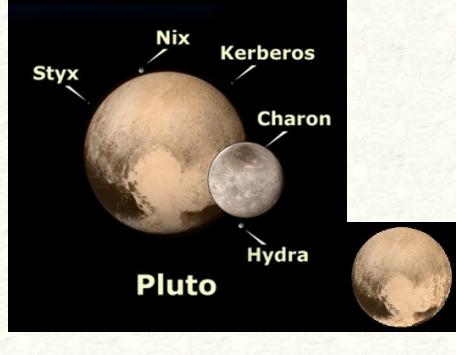
Numéro	Nom	Inclinaison	Latitude	Excentricité	Semi-grand axe	Période	Diamètre	Magnitude	Distance Soleil	Découverte
50000	QUAOAR	7°59'41"	7°24'	0.03948163	43.47012711	286.6	850	2.72	43.17867	2002
90482	ORCUS	20°34'53"	-18°35'	0.22724806	39.16551208	245.1	950	2.30	47.88463	2004
225088	2007-OR10	30°40'19"	-3°31'	0.49993360	67.34560394	552.7	1350	1.90	85.99164	2007

90377	SEDNA	11°55'37"	-12° 0'	0.85024291	509.77600098	11510.1	1600	1.59	87.61398	2003
136108	HAUMEA	28°13'19"	27°13'	0.19740294	43.03160477	282.3	1200	0.18	51.02717	2003
136472	MakeMake	29° 0' 8"	28°59'	0.16329825	45.35434341	305.4	1500	-0.45	52.14152	2005
136199	ERIS	43°54'44"	-13°43'	0.43417308	68.01042938	560.9	2400	-1.17	96.68021	2005
134340	Pluton	17° 5'20"	5° 7'	0.25024870	39.44506836	248.5	2300	-0.70	31.77660	1930

The inclination of the equator on the plane of the orbit, no mentioned in the table because unknown for most planetoids, is not a discriminatory factor : Mars (25.19°), Saturn (26.73°) and Neptune (28.32°) have a comparable inclination to that of the Earth (23.45°), but Jupiter (3.13°) and Mercury (0.01°) have an inclination almost zero, Ceres has an intermediate inclination (10.60°), Uranus (97.77°), Pluto (122.53°) and especially Venus (177.36° or -2.64°) have an inclination so strong that these planets turn on themselves in the reverse direction of their orbit.

At the end of the 2000s, we wanted to dethrone Pluto in favor of Eris, on the pretext of a diameter superior and the purpose of valuing discoveries recent. Evaluations are regularly reviewed at the decline for Eris and the rise for Pluto. In November 2015, the respective diameters of Pluto and Eris are estimated at 2370 and 2325 km. Pluto alone, without its enormous satellite Charon (discovered on June 22, 1978 by the American astronomer James W. Christy), remains the most massive of the Kuiper region. And we'll have disqualified Pluto through false data and information - what seems to have become a American specialty.

1. Pluto is the only known element to possess a satellite of round shape. Charon itself has a diameter of 1200 km, higher than those of Quaoar, Orcus and perhaps Haumea. Pluto has four more small satellites, Hydra, Nix, Kerberos and Styx.



Neither Mercury nor Venus has a known satellite. Deimos and Phobos, the satellites of Mars, are shapeless, and among the 63 known satellites of the giant Jupiter, four of them are of rounded shape, namely the Galilean satellites Io, Europa, Ganymede and Callisto, the others similar to simple "pebbles" discovered in 1892. [It is possible, however, that an observation antecedent of Ganymede was aware from the summer of 365 BC by the Chinese astronomer Gan De (cf. Xi Zezong's hard-to-reach article : 'The Discovery of Jupiter's Satellite made by Gan From 2,000 years before Galileo', in Chinese Physics 2.3, 1982, pp. 664-667 ; and Helaine Selin (ed.), Encyclopaedia of the History of Science, Technology, and Medicine in Non-Western Cultures, Dordrecht, Kluwer, 1997, page 342.)]



2. The sum of the diameters of Pluto and Charon is about 3600 km (2370 + 1230).

The diameter of Charon is greater than that of Ceres. Pluto-Charon is a double planet. Le barycenter of the Pluto-Charon duo is located outside the two bodies. Neither object actually revolves around the other, and they have a comparable mass and diameter. In because of their proximity, the atmosphere of Pluto made up of methane particles, also envelops Charon: the Pluto-Charon binary system is thus constituted of a unique atmosphere.

For the astrologer who is interested in the planetary cycles of a from an earthly point of view, only counts "the large diameter" of Pluto-Charon, comparable to that of the moon. And that's the Pluto-Charon binary cycle which is recorded, "imperceived" by the terrestrial organism, and, these are also the cycles of Jupiter and its satellites, Saturn and its satellites, etc. But while the pluto-charonian operator forms an entity, it is not the no other planet in the solar system.

3. The characteristics of the plutonian orbit are extremes (17° tilt, period of 248 or 249 years), but allow however to accept the entity Pluto-Charon within planetary operators.

As it is the terrestrial inclination which determines the angle of the plane of the ecliptic with respect to that of the equator, and that astrologers report the positions planets at this ecliptic, an angle less than about 23°30' (variable in time) is acceptable. It is as necessary as a quarter of the planetary revolution is part of the duration of a human life (about 62 years for Pluto-Charon). Indeed it is at the quadrature of the star that this neuro-physiological crystallization which causes a planetary body to become an operator (cf. my text on the Planetary Ages)

4. The harmony and resonance of the Uranian cycle with the neptunian and Plutonian is a major factor in the rehabilitation of Pluto-Charon as operator planetary in its own right, even if it remains very different in nature from other planets.

What about the other dwarf planets and their main challengers ?

only the Pluto-Charon duo has a diameter comparable to the Earth satellite. The others planetoids are largely below, including Eris, and especially Quaoar and Orcus. The rotundity of Haumea is questionable. And Sedna's excessive sidereal period is disqualifying.

- The strong inclinations of 2007-OR10, Haumea, MakeMake, and especially Eris, they make them bodies cyclically foreign to the soli-terrestrial dynamics.

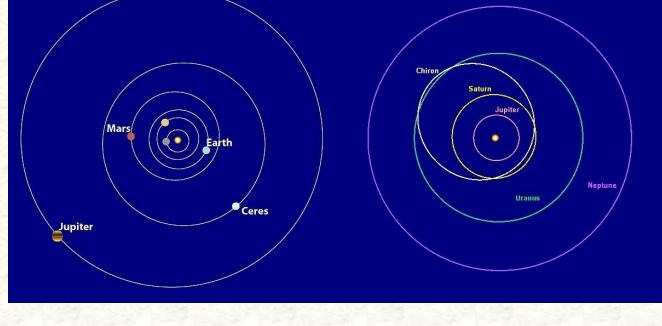
Pluto-Charon remains the element preponderant of the multiplicity of the so-called objects trans-neptunians, and more specifically planetoids belonging to the Kuiper belt. As I suggested in my last one post on the forum of the Cura, the astrologer should not reason only from physical and astronomical properties planetary bodies, but also keeping in mind the order of astrological structures (the Planetary, the Planetary ages, or even planetary Masterships), only harmonisation between these different structures ensures the matrix cohesion inherent and necessary to astrology.

Eradication of Pluto by the 2006 Astronomical Council at least astrology has had a favorable effect: that of rehabilitate the asteroid Ceres, which becomes for the astronomer a dwarf planet, and for the astrologer -- that is now the option that I advocate -- a "planet", in other words a full-fledged planetary operator.

Astrologers must now reckon with the discovery of Ceres, on January 1, 1801, by Giuseppe Piazzi's. In his book published in Palermo in 1802, *Della scoperta del nuovo pianeta Cerere Ferdinandea, ottavo tra i primari del nostro sistema solare*, Ceres is properly known as the planet, the one dedicated to King Ferdinand III of Sicily.

I had retained in my previous work the asteroid from the angle of the Planetary Ages (the importance of language learning at age ceresian) and from the angle belonging to the system of 11 common colors, but I did not recommend using it in the theme planetary. Now I defend the option, knowing that the mass of Ceres represents it alone is one third of all asteroids combined. Ceres is the only known asteroid round shape, and larger than Quaoar (diameter of about 950 km).

Ceres is the major element of a first group of planets orbiting between Mars and Jupiter. Pluto is the major element of a second group of planetoids orbiting beyond Neptune in the Kuiper Belt. By the decision of August 2006, serious astrology, rare, far from having lost a planet, has won one.



#### Addenda November 2015

As for Chiron, also classified as a comet in reason for its high eccentricity (around 0.38) and despite its small diameter (around 225 km, but fifteen times higher than the nucleus of Halley's comet), it remains the major element of the (Centaurs group estimated at nearly 50,000). Chiron would have a system rudimentary rings, like giant planets (Jupiter at Neptune) and like the Chariclo centaur (from diameter a little higher but too large, 23.5°). It was only in January 2009 that I identified Ceres to my "Winter Moon" and intended for sign of Pisces (cf. [The Planetary](#)). He took me almost seven years to accept Chiron, the tiny protagonist of another asteroidal belt, the Centaurs, located between Jupiter and Pluto. *Mea Culpa*, especially since many astrologers, especially English speakers, use it for years. But what do they not use ?

A planetary body, whether named planet, dwarf planet or planetoid by astronomers, is significant for astrology, if its sidereal revolution is compatible with the duration of existence human (or more precisely at least a quarter of its period must be less than this duration), if the inclination of its orbit with respect to the plane of the ecliptic does not exceed a certain threshold (around twenty degrees), and if its size designates it as a separate element or as the main element of a group, isolated by its orbit from other astrologically significant bodies.

Planète	Demi-grand axe (UA)	Loi de T.-Bode	Excentricité	Inclinaison (°)	Période (années)	Diamètre (kms)	Découverte
Lune	0,00257		0,055	5,145	<b>0,075</b>	3475	
Mercure	0,387	0,4	<b>0,206</b>	7,005	<b>0,241</b>		
Vénus	0,723	0,7	0,007	3,395	<b>0,615</b>		
Terre	1	1	0,017	0	<b>1</b>		
Mars	1,524	1,6	0,093	1,851	<b>1,881</b>		
Cérès (1)	2,768	2,8	0,076	<b>10,592</b>	<b>4,61</b>	975	Palermo, 1801-01-01, IT Giuseppe Piazzi
Jupiter	5,203	5,2	0,048	1,305	<b>11,863</b>		
Saturne	9,537	10	0,054	2,485	<b>29,447</b>		
Chiron (2)	13,64		<b>0,383</b>	6,945	<b>50,36</b>	225 (3) (4)	Palomar, 1977-10-18, US Charles Kowal (5)
Uranus	19,191	19,6	0,047	0,77	<b>84,017</b>		Bath, 1781-03-13, ALL-GB William Herschel
Neptune	30,069		0,009	1,769	<b>164,79</b>		1846, GB-FR-ALL (6) (7)
Pluton (8)	39,474	38,8	<b>0,25</b>	<b>17,163</b>	<b>247,92</b>	2370	Flagstaff, 1930-01-23, US Clyde Tombaugh

(5) For the (my) short story, Chiron was discovered in 1977, in, less than two months before a Sylvie introduced me to astrology.

(6) Early August 1846, photographs by James Challis, GB (cf. CN 84, 2000) ; end of August 1846, calculation d'Urbain Le Verrier, FR ; 23 Sept. 1846, observation by Johann Galle, ALL

[1] in *Enneads*, IV 4.32, tr. fr. Emile Brehier, Paris, Beautiful Letters 1927; 1964, pp. 137. [« Texte »](#)

[2] *Ibid.*, 137, p. [« Texte »](#)

[3] Henri Bergson, *Evolution creatress*, in *Works*, 1959, Paris, P.U.F., 1970; 503. [« Texte »](#)

[4] Cf. par exemple Giovanni Pontano (1475), Antoine Mizauld (1550), Giovanni Paolo Galluci (1593), John Blagrave (1596), Rudolph Göckel (1602 & 1608), Redemptus Baranzanus (1617), Nicolas de Bourdin (1640), Vincent Wing (1649), Eustache Lenoble (1694), John Hill (1754)... [« Texte »](#)

[5] Cf. Paul Schlyter, *Hypothetical Planets*. [« Texte »](#)

[6] Cf. Paul Schlyter, *Ibid.*. [« Texte »](#)

[7] F. Vassart, *Astronomie. Douze planètes*, Cambrai, 1881. [« Texte »](#)

[8] B.M. Lyon, ms 5843-2A. (Le texte du manuscrit a été reproduit par Robert Amadou dans *Le Ciel Étoilé*, 6/7, Bruxelles, 1987, p.8-18) [« Texte »](#)

[9] Cité par Robert Amadou, "Pour l'astrologie", in *L'Autre Monde* 54, 1981, p.55. [« Texte »](#)

[10] in *Manuel d'astrologie sphérique et judiciaire*, Paris, Vigot, 1897, p.316. [« Texte »](#)

[11] in *Astrology, its technics and ethics*, Amersfoort (Holl), 1917. [« Texte »](#)

[12] in *The science of foreknowledge*, 1898; London, Foulsham, 1918. [« Texte »](#)

[13] Cf. Alfred Witte, *Regelwerk für Planetenbilder*, Hamburg, 1928; 5é éd. rév., Hamburg, 1959. [« Texte »](#)

[14] Cf. Udo Rudolph, *The Hamburg school of astrology* (lecture of 1973), tr. angl., London, Astrological Association, 1973. [« Texte »](#)

[15] in *The wheel of life*, vol. 3, London, Fowler, 1930, et vol. 4, Edinburgh, [1935?]. [« Texte »](#)

[16] in *La lyre d'Apollon*, Paris, Véga, 1931 (Réf. Jacques Halbronn, *Bibliotheca Astrologica*). [« Texte »](#)

[17] Cf. Léon Lasson, *A la recherche des planètes transplutoniennes*, Neuilly-sur-Marne, Claude Depaire, 1955. [« Texte »](#)

[18] Réf. Geoffrey Dean, *Recent advances in natal astrology*, Subiaco (Australie), Analogic, 1977, p.242. [« Texte »](#)

[19] Rudhyar les utilise en 1936 : cf. par exemple Dane Rudhyar, *L'astrologie de la personnalité*, New York, Lucis Press, 1936; version fr., Paris, Librairie de Médicis, 1984, p.237. [« Texte »](#)

[20] Cf. Theodor Landscheidt, *Cosmic cybernetics (The foundations of a modern astrology)*, trad. angl. Linda Kratzsch, Aalen, Ebertin, 1973, p.21, et Charles Harvey, "The Galactic Centre & beyond: signposts to evolution?" in *Astrological Journal* 25.2, 1983. [« Texte »](#)

[21] Selon Robert Schmidt & Robert Hand, *Companion to the Greek track*, Berkeley Springs, The Golden Hind Press, 1994, p.38. Cf. aussi Otto Neugebauer & Henry Van Hoesen, *Greek horoscopes*, Philadelphia, American Philosophical Society, 1959, p.8-9. [« Texte »](#)

[22] Selon Robert Schmidt & Robert Hand, *Ibid.*, p.38. [« Texte »](#)

[23] Selon Robert Schmidt & Robert Hand, *Ibid.*, p.39. [« Texte »](#)

[24] Cf. son *Tafsir*, 1029; *The book of instruction in the elements of the art of astrology*, éd-tr. R. R. Wright, London, Luzac, 1934, p.282. [« Texte »](#)

[25] Sous la forme A + B - C, et en se limitant aux positions zodiacales de 10 planètes, de l'AS et du MC, il en existe plus de 1500. [« Texte »](#)

[26] Ma propre Part du C.U.R.A. est conjointe à mon Soleil natal, avec un orbe inférieur à 2°, ce qui révèle une assez bonne maîtrise de mon projet. [« Texte »](#)

[27] in *Kombination der Gestirneinflüsse* (1940; 1973); tr. fr. (*Combinaison des influences astrales*), Monaco, Le Rocher, 1983. [« Texte »](#)

[28] Le mi-point Lune / Saturne à 135° du NN (noeud lunaire nord) est considéré par l'astrologue Michael Harding comme une configuration significante ! (in *Hymns to the ancient gods*, London, Arkana / Penguin, 1992, p.344). [« Texte »](#)

[29] Geoffrey Dean, *Recent advances in natal astrology*, Subiaco (Australie), Analogic, 1977, p.34. Cf. aussi Paul Choisnard, *Les directions en astrologie*, Paris, Chacornac 1937, p.43. [« Texte »](#)

[30] Cf. Hermann Hunger / David Pingree, *Mul.Apin. An astronomical compendium in cuneiform*, Horn (Autriche), Archiv für Orientforschung, Beihet 24, 1989. [« Texte »](#)

[31] Cf. Lynn Thorndike, *Latin treatises on comets (between 1238 and 1368 AD)*, University of Chicago Press, 1950, ou encore Jacques Halbronn, "Les variations d'impact des "comètes" en France. Étude bibliographique (fin XVè - fin XVIIIe siècles)", in *La comète de Halley et l'influence sociale et politique des astres* (Actes du Colloque de 1986), Bayeux, 1991. [« Texte »](#)

[32] Dans sa *Dissertation sur la nature des comètes*, Paris, Thomas Jolly, 1665. [« Texte »](#)

[33] Dans ses célèbres *Pensées diverses sur la comète*, Rotterdam, 1682; éd. A. Prat, Paris, Nizet, 1984, 2 vol. [« Texte »](#)

[34] L'ouvrage de référence sur le sujet reste celui de Vivian Robson : *Les étoiles fixes et les constellations en astrologie*, 1923; 1984; tr. fr. Puiseaux (45), Pardès, 1991. [« Texte »](#)

[35] Ptolémée et l'astrologue anonyme de 379 par exemple : Cf. Ptolemy, *The phases of the fixed stars*, et *The treatise on the bright fixed stars*, Berkeley Springs, The Golden Hind Press, 1993 & 1993. [« Texte »](#)

[36] in *Introduction aux phénomènes*, XVII 26, éd-tr. Germaine Aujac, Paris, Belles Lettres, 1975, p.88. [« Texte »](#)

[37] A noter qu'il existe une dizaine d'astéroïdes plus massifs que Junon. [« Texte »](#)

[38] "L'étoile de Vénus par deux fois était retournée en ce sien cercle qui la fait paraître selon divers temps vespérale et matutinal" (Dante, *Banquet*, II 2.1, in *Oeuvres complètes*, éd-tr André Pézard, Paris, Pléiade Gallimard, 1965, p.316). [« Texte »](#)

[39] L'*International Astronomical Union* envisage de reclasser Pluton comme objet trans-neptunien. [« Texte »](#)

[40] "On pourrait, si l'on veut, nommer dernière planète ou première comète l'astre dont l'excentricité serait si grande qu'il couperait à son périhélie l'orbite de la planète la plus proche, peut-être donc celle de Saturne." (Emmanuel Kant, *Histoire générale de la nature et théorie du ciel*, 1755; tr. fr., Vrin, 1984, p.98). [« Texte »](#)

[40b] Note du 8 Oct. 2002 : Le débat sur la nature de Pluton a été relancé par la découverte, annoncée le 7 octobre dernier, par Michael Brown et Chad Trujillo (du California Institute of Technology à Pasadena) d'un nouveau planétoïde massif, nommé 2002 LM60 ou provisoirement Quaoar, d'après le dieu de la création de la tribu des Tongva (Californie) : cf. CNN News, "Biggest object since Pluto found in solar system", ou BBC News, "Large world found beyond Pluto". Le rayon de Quaoar est estimé à 650 kilomètres, et sa révolution sidérale, plus régulière que celle de Pluton, à 288 ans. Mon argumentation tendant à retenir Pluton comme la "dernière planète" du système solaire n'est pas fondamentalement ébranlée, même s'il convient désormais de considérer Pluton-Charon comme le principal "objet" de la ceinture dite de Kuiper. [« Texte »](#)

[41] Cf. le roman de Yasunari Kawabata, *Le Maître ou le tournoi de Go*, tr. fr. S. Regnault-Gatier, Paris, Albin Michel, 1975. Sur les rapports entre symbolique et ludique, voir l'ouvrage de Jean-Marie LHôte, *Le symbolisme des jeux* (Paris, Berg International, 1976). Les jeux modernes ont perdu la symbolique cosmique propre aux jeux plus anciens. Par exemple, dans l'excellent *Medina* de Stefan Dorra (Hans im Glück, 2001), qui est une sorte d'adaptation du jeu de Go pour 4 joueurs (sans "hasard" si ce n'est les mauvais coups joués par l'un ou l'autre des participants), palais, bergeries et marchands sont posés sur un tableau de 17 x 11 cases (voir la page [ludagara.net/medina](#) pour les règles et le jeu en ligne). [« Texte »](#)

[42] Cf. Censorinus, *Le jour natal*, 18.11, tr. fr. Guillaume Rocca-Serra, Paris, Vrin, 1980, p.29. [« Texte »](#)

[43] Cf. "Nicole Oresme : Un regard lucide sur l'astrologie". [« Texte »](#)

[44] in *Musik und Kosmos als Schöpfungswunder*, Frankfurt, 1974. Cf. Ronald Harvey, "The harmony of the spheres" in *Astrological Journal* 17.2, 1975. (Thomas Schmidt a également mis en évidence des rapports significatifs mettant en jeu le nombre d'or, Phi, et les révolutions synodiques planétaires). [« Texte »](#)

[45] Cf. Geoffrey Dean, *Recent advances in natal astrology*, Subiaco (Australie), Analogic, 1977, p.222-223, et sur le web, le site de John N. Harris, *Spira solaris*. [« Texte »](#)

[46] in *Essai sur l'Harmonies Mundi ou Musique du monde de Johann Kepler*, Paris, Hermann, 1942, vol.2, p.136. [« Texte »](#)

[47] Nombres et formes du cosmos, Paris, éd. Traditionnelles, 1971, et *Éléments de cosmogonie astrologique*, St-Denis-sur-Huisne, C.O.M.A.C., 1992. « Texte »

[48] Cf. Geoffrey Dean, *Recent advances in natal astrology*, Subiaco (Australie), Analogic, 1977, p.223. « Texte »

[49] *Éléments de cosmogonie astrologique*, op. cit., figure 18, p.140. « Texte »

[50] *Ibid.*, p.145. « Texte »

Patrice Guinard: Le système solaire  
Qu'est-ce qu'une planète en astrologie ?  
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## Avatars of the Astrological Zodiac

by Patrice Guinard

- 1. The origins of the zodiac: the pre-zodiacal stage
- 2. The elemental zodiac and its difficulties
- 3. Astronomical zodiacs
- 4. The reflexological zodiac **Physiological Correlations: Pavlov's Reflexology (II) Semantics of Zodiacal Signs (III) The quadripolar zodiacal archetype (IV)**



*This study, which has been extensively revised, covers chapters 7, 8, 9 and 10 of my doctoral thesis (1993).*

### 1. THE ORIGINS OF THE ZODIAQUE: THE PRE-ZODIACAL STADE

"*Amma's ball egg was closed: but made of four parts, called 'clavicles', themselves ovoids, which were united, as welded to each other. Amma is four collarbones attached; it's just those four collarbones.*"  
( Marcel Graule & Germaine Dieterlen, *The pale fox*)

The inhabitants of Mesopotamia did not they were not the first to observe the stars and delimiting portions of heaven in the celestial expanse, constellations, responding to certain regularities and at certain rhythms, and occupied by named objects stars. The Neolithic peoples had their astronomy, and probably also those who preceded them. Ce what characterizes the Mesopotamians is that they created from these observations an astrology quite close to ours, whatever we say, and who we have been, however bad, sporadically transmitted. This is not the time to deal here with multiple forms proto-astrological which may have existed among the neo-paleolithic peoples.

L'st star observation and their grouping in constellations is attested from 2400 B.C. in Ebla (in present-day Syria): the rising of the constellation of Pleiades coincided with the spring equinox. And around 2000 B.C., more to the east, at Mari, the rising of Arcturus it was the beginning of the harvest. There was a learned astronomy from the beginning of the first Akkadian empire, founded by the Semite Sharum-kin (2334-2279), known as Sargon, is a, and whose grandson Naram-Sin (2254-2218), "the Beloved de Sin", that is, the god Moon, will be the heir inspired. These first recorded astronomical observations are also attested, for the same XXIII century, by the Neoplatonic Simplicius in chapter XI of his *Commentary on the Treatise of the Heaven of Aristotle*.

The star constellations were used calendar benchmarks for the various activities of life social. They have undergone many transformations as progress has been made observation and also rivalries between competing schools. A list of constellations dating from about 1300 B.C., coming from the hittite city of Boghaz-Koi (in present-day Turkey), contains already almost all the constellations that will become "zodiacal", with the exception of Leo and Libra.

The sixth section of the first tablet of the series MUL APIN (the famous Babylonian treaty uranography and also the first known star catalog), including the main example, the BM 86378 (British Museum), dated 687 B.C., is a copy of an earlier compilation of a few decades, gives the list of 16 or 17 constellations traveled by the Moon, and also by the Sun and other planets: MUL.MUL (the "star-stars" in sumerian, or the Pleiades, equivalent to part of the Taurus constellation), GUDAN.NA (the celestial bull, equivalent to a more southern part of the constellation from Taurus), SIBAZLNA (the faithful heavenly pastor, or Orion), SHU.GI (the old man, equivalent to the constellation Perseus), GAM (the broken stick, or Auriga), MASH.TAB.B.GAL.GAL (great twins, equivalent to the constellation of Gemini), ALLUL (crab, or Cancer), or, UR.GUL.A (the giant dog, equivalent in the constellation Leo), AB.SIN (the ear of barley, or Spica, or, equivalent to the constellation Virgo), zi-ba-ni-tum (whose name is Akkadian and no longer Sumerian, equivalent in the constellation of Libra), GIR.TAB (the Scorpio), PA.BIL.SAG (equivalent to the constellation of Sagittarius), SHUHUR.MASH (goatfish, equivalent to the constellation from Capricorn), GULA (the very big or the giant, equivalent to the constellation Aquarius), zibatti SIM.MAH [and] A-nu-ni-tum (the tails of the great swallow and fish, covering the constellation from Pisces), LU.HUN.GA (the hire worker or the day labourer, equivalent to the constellation of Aries). [1]

We find at this stage pre-zodiacal the 12 signs-constellations of the future zodiac, plus the constellations the Pleiades (included in modern Taurus), Orion, Perseus, from Auriga, and from "the Swallow" (understood in modern Pisces). The Babylonian images and names of the zodiacal constellations the only exception of Aries, will be taken up by Greek astronomers. These lunar stations, at the origin of the solar zodiacal signs, are, include constellations located outside the ecliptic (due to the inclination of the lunar orbit), which will be subtracted of the future zodiacal organization.

A list of later, neo-Assyrian times (Berlin, Archaeological museum, museum, VAT 7851), no longer includes that 14 constellations: Perseus and Auriga have disappeared, and the tails they were grouped under the same constellation appointee DIL.GAN (the whale).

The appearance of the zodiac of 12 equal signs it was dated to the middle of the sixth century B.C. [2] In his recent book on the birth of astrology in Mesopotamia, Giovanni Pettinato reports the discovery of a tablet from the library from Sippar, recently exhumed by archaeologists iraqis: we find there, attested around 600 B.C., a zodiac divided into twelve sections. [3] The twelve zodiacal signs of 30 degrees each, delimited on the ecliptic and without reference to the constellations stars, are clearly attested in a dated tablet from 419 B.C.. It is therefore in the sixth and fifth centuries that place the reforms of the Babylonian conception of the sky, astronomical and astrological, including the Greeks, who at the same time they invented metaphysics, they were the heirs.

The advent of the zodiac does not match not necessarily to the establishment of astrological meanings attributed later to the twelve zodiacal signs, to a time when stellar landmarks will match more or less in seasonal months. As Florisoone aptly notes : "Contrary to what one might think, the zodiac was not an invention of exclusively astrological inspiration, but a first manifestations of the "scientific" mind and birth of a true astronomy in Mesopotamia." [4]

The invention of the zodiac is related to that of an ecliptic location, solar, and no longer only lunar [5], and also to a harmonization between calendar, geometry and arithmetic. For Neugebauer, "The zodiac was actually nothing but one mathematical idealization necessary for calculations and used exclusively for this purpose." [6] The invention of the zodiac can be considered as the "cartesian revolution" of Babylonian astronomy which thus acquires a new tracking system, and of which babylonian priest-astronomers-astrologers will take advantage. The practical function of the zodiac and its definition as a band traversed by the planets was made possible because that the Babylonians did not know the serious problems of eccentricity who will pose for modern astrology with the introduction of Pluto.

One may wonder about the reasons for this late appearance, while the astronomical knowledge of the Babylonians it allowed its introduction long before. It seems paradoxically the power of religion and astrological conceptions of the time who have hindered this innovation ! In addition, the new situation politics (fall of the Assyrian empire and Nineveh in 611 B.C., taking of Babylon by the Persians in 539 B.C.) probably allowed a release the search for his priestly influence. One might think that the invention the zodiac was the work of independent researchers, away from the spheres of priestly power.

But what justifies the zodiacal division in twelve equal sections? Kepler pointed out the arbitrariness of it, and challenged any natural relationship between the Elements (cf. *infra*) and the "triangles" formed by the zodiacal signs. The approximate synchronization of the cycle is commonly invoked lunar in the year, as well as arithmetic facilities offered by the duodecimal division of the circle of 360°, and it is likely that they could have incited the astronomers of the time to favor the number Twelve. Existence, however, many older, of the 12 months of the calendar and that of the omens which they are associated with them (and in particular in the series of omens astroligics ENUMA ANU ENIL or more exactly ENUMA ANU ENIL EA but in other texts like the series "monthly" IQQRU ISPUSH) Could have been a decisive factor in this matter. That's how even if astrological meanings have been attributed later at the zodiacal signs, *matrix logic* (and duodecimal) preexists long before the introduction of the astronomical zodiac. And the matrix reason, everything as much as the "mathematical reason", will have presided at the birth of the zodiac. The fact that the zodiac signs are from late selection among lunar constellations, disqualifies the interpretation of signs from myths associated with these constellations, moreover at times various. The matrix of the zodiac structure claims that a homogeneous, independent semantics be created of these cultural hazards.

### 2. THE ELEMENTAL ZODIAC AND ITS DIFFICULTIES

"*This divine reason which governs all things has willed that the terrestrial organisms depend on the heavenly signs.*" (Manilius, sir, *Astronomica*, 82-83 II)

We find the elemental zodiac in countless modern second-hand treatises, which clutter the "astrology" section of bookstore shelves general or specialized. This zodiac says "symbolic" organizes the twelve zodiacal signs, equal portions of a band of the celestial sphere, centered on the ecliptic and a width of about 35 degrees due to the inclination orbital of Pluto, according to a double series, *elemental and modal*. This supposed "traditional" zodiac is never questioned, and we do not inquire to know the origins, nor to know by which astrologers or which schools of the past, and for what reasons it could be used.

The symbolic universe of the four elements does not apply, for example, to the author of the *Tetrabilos*, and despite an allusion to the Aristotelian theory of the four, and even five elements including ether (*Tetrabilos*, I.2), Ptolemy takes care, when he defines the associations triangular between zodiacal signs, to evoke only the quality male and female signs, not their elemental associations. [7] Similarly Manilius, who nevertheless multiplies the criteria envoi grouping zodiac signs, does not associate the Elements to his zodiacal trigons, no more than Dorothy of Sidon or that the Athenian Antiochus. Beautiful "tradition" in short, which does not exist nowhere ! Moreover Bouche-Leclercq, who is pleased to the cynical exhibition of frivolous astrological inventions, omits in its *Astrology greek* to mention the theory of elements applied to zodiac signs.

Vettius Valens, the alexandrine of Syrian origin, contemporary of Ptolemy, seems to be the first to mention this assimilation of the zodiacal trigons to the trigons elementals, although this scheme does not does not involve at this author that the semantics of zodiacal signs depend on. [8] In other words, the zodiacal signs remain defined by characteristics inherited from mythology without any relation to the elements.

To my knowledge, the origin is unknown of this assimilation, as well as the more general association elements/quarts. These models may have come from the Alexandrian crucible, and that two rival systems were there in competition, one "egyptian" the other "chaldean" (for this question as for many others), associating in a first time the elements to the zodiacal quarters, according to astro-meteorological considerations (WATER rains, floods, AIR storms, FIRE drought, EARTH earthquakes) and based on average seasonal climate variations (humidity, heat, dryness, coldness) : in other words egyptian system FIRE-WATER-AIR-TERRÉ (marked by a rainy summer and overflow from the Nile), which would have given birth to the "classical" system by seasonal quality is attributed to the first sign of the season (Aries Fire, Cancer Water.) and generalization by the trigons, and a "babylonian" system FIREFIRE-LAND-EAU (marked by a rainy winter), found at Paul of Alexandria. [9]

In the elemental zodiac become "classical", the twelve signs follow one another from Aries to Fish, according to a double elemental series (Fire, Fire, Earth, Air, Water) and modal (cardinal, fixed, mutable). Thus to Aries the attributes Fire and Cardinal are associated with Taurus the Earth and fixity, to Gemini the attributes Air and mutable, to the Cancer Water and Cardinality... Elements and Modes are defined by the following trivial qualities:

FIRE : combustion, expansion, animation.  
EARTH : gravity, condensation, fixation.  
AIR : diffusion, expansion, impregnation.  
WATER : absorption, dissolution, fluidity.

CARDINAL : introduction.  
FIXATE : stabilization.  
MUTABLE : distribution.

The attributions of elementary values and modals with zodiac signs therefore overlap with tripartite groupings and quadripartite that would be prior to them: for example the "triangle" (Bull, Virgin, Capricorn) or cardinal "croix" (Aries, Cancer, Balance, Capricorn).

In this system, it is the attribution of Elements with zodiacal quarters and the first signs of quarts, the "cardinal signs", which is retained, and which, by extension triangular, defines the elemental quality two other signs in trine. The Spring Fire and Aries spreads to Leo and Sagittarius; summer Water and Cancer extends to Scorpio and Pisces; the Autumn Air and Libra extends to Aquarius and Gemini; winter Earth and Capricorn to Taurus and Virgo. Thus, following the logic of the device and of the elemental qualities, the zodiacal signs are opposed along the axis of the equinoxes (Aries/Fish, etc., Taurus/Aquarius ...) and the quads along the solstice axis (FIRE/WATER, AIR/GROUND), but never by the center.

The four elements are attested in Egyptian cosmology, well before their late integration into the astrological corpus, and have been conceptualized by presocratic philosophers. At Pythagoras and his disciples, they figure as the symbols of the Tetrad : at Empedocles they are the protagonists of a cyclic cosmology : uncreated, "root of all things", full, unchanging, and, eternal, material and endowed with consciousness, equal between them and controlling the time cycles according to the fixed order by fate: "In turn during the revolution, each [of the elements] prevails; each perishing it is transformed into another and increases on the part fixed by the fate. They are therefore alone in being, and in their race, therefore, by mutual exchanges, they become men and races of animals." [10]

Chapters 6 and 7 of the famous treatise *Of the nature of man* (before 400 B.C.), attributed by the Greeks to Hippocrates or his son-in-law Polybe, although the elements are not mentioned, the elemental qualities are associated in the four seasons and the four moods [11]:

Spring	Summer	Autumn	Winter
Blood	Yellow bile	Black bile	Flegm
sanguineous	choleric	melancholy	phlegmatic

hot & humid	hot & dry	cold & dry	cold & wet
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Plato, in his *Timaeus*, explains the need to assume the existence of four elements, and not only three, to constitute the body of the Universe: "If so it was a surface with no depth must have become the body of the Universe, one mediety would have been enough to connect the extreme terms and the means itself; but it was of a solid nature that he should be; and the solid, it is never one, but always two mediations what it takes to harmonize them." [12]

Aristotle insists on climate values elements and on the principle of their generation successive in a reversible cycle. [13] However, if the cycle results from a naturalistic cosmology (of earth to heaven, passing through the hydro-spherical and atmo-spherical layers), how to explain the passage from Fire to Earth, and hence how justifying the circularity? Moreover, difficulties arise when assigning an elemental value to each of elements. If the Fire is hot and the Earth is dry, the Air will be humid and the Cold Water (solution of Aristotle), or the Water will be wet and cold Air (solution of the Stoic Chrysippus). [14]

We escape this dualism by attributing to each element a specific positive principle : the *heat* remains the principle of Fire; for Water *fluidity* ( its physical property ) is preferable to humidity ( more dependent on meteorology ); the *solidity* ( or the density ) will be the principle of Earth ; the *brightness* ( or clarity, or transparency as with Tibetans ) will be the principle of Air.

Astrologers, prisoners of climate values associated with the elements, were brought to overestimate the double principle heat/humidity preponderant in classical astrology up to Cardan, Kepler and Morin. The astrologer french Eustache Lenoble still retains heat and moisture as the two principles, respectively masculine and feminine, which determine the nature of the Elements: "There are two generation principles: heat and humidity ; heat is the active quality, and humidity the passive." [15]

The idea of the two generating principles is related to an *sexualization* astrological factors (planets and signs), at the origin of all equivocations as for the understanding of the Tetrad, which is thus, he finds himself subjected to a dualism that is foreign to him. But astrology, intrinsically non-dualistic, does not support a such dichotomy. The dualistic aporia can be resolved from the as follows: if the signs "printaniers" or "FIRE" (for stick to a seasonal, solar, zodiac model elemental) are masculine and the signs "summer" or "WATER" are female, the "autumnal" or "signs "Air" will be signs *hermaphrodites* and the "winter" or "signs "EARTH" signs asexual.

There are not two psychic sexes in astrology, but four, *four psychic-astral sexes*, that is to say *four modes of attractive sensitivity*. Spring workers attract winter, and vice versa; the summer seduce the fall, and vice versa, along the equinoctial axis. So the attractions are not made between male and female, and between hermaphrodites and asexual, but between males and asexuals, and between feminine and hermaphrodites. The psychological consequences of this device are important: the feminine can only love which has a share of femininity; the masculine has need neither femininity nor virility, but privilege neutral ground.

Two incompatible elemental systems have been competing in Hellenistic astrological circles, all of them two related to the seasonal zodiac: the "egyptian" system", stoic, *symbolical* (HOT FIRE, WET WATER, AIR-COLD, DRYLAND), and the "mesopotamian" system", aristotelian (neohippocratic), *physical* (AIR-WET, HOTFIRE, DRYLAND, COLD WATER). The stoic organization seems to me to be more in keeping with the nature of the Elements which are only symbols. Thus, the elemental marking will be retained provided you understand it as a symbolic paragon of the Tetrad. The elements are symbols of the four states of matter (solid, liquid, gaseous, igneous), that is, material images of the Tetrad.

Symboles élémentaux	FEU	EAU	AIR	TERRE
Signes cardinaux	Bélier	Cancer	Balance	Capricorne
Qualités climatiques (Chrysippe)	Chaud	Humide	Froid	Sec
Saisons	Printemps	Eté	Automne	Hiver
États de la matière	Igné	Liquide	Gazeux	Solide
Principes matériels	Chaleur	Fluidité	Clarté	Densité
Sexes psychiques	Masculin	Féminin	Hermaphrodite	Asexué

### 3. ASTRONOMIC ZODIACS

"Tomorrow, Man will have recognized in everything the need Seasons, their Solstices and their Equinoxes. But the Seasons will no longer be done without him." ( André Falsurier, 1967 )

Various contemporary attempts have sought to rebuild the zodiac according to more rigorous. The Ptoleian zodiac, like its planetary, based on climatological criteria, have been found unable, in the long run, to justify differentiations zodiacal and planetary. [16]

The zodiac was initially imagined to serve as an astrometric mark. The tilt the Earth's rotation plane around its axis in relation to his sun revolution plan is his reality founder. An angle of  $23^{\circ} 26'$  separates the plane from the equator celestial and the plan of the ecliptic. Their intersections East and West mark the ( $0^{\circ}$  point of Aries) and its opposite ( $0^{\circ}$  of Balance). The sol points ( $0^{\circ}$  of Cancer and  $0^{\circ}$  Capricorn) mark the maximum distance, North and South, from the sun compared to the equatorial plan. Each of the four portions as well defined is then divided into three equal parts on the ecliptic. The twelve zodiac signs result. The zodiacal band is an extension on either side of the ecliptic, this's that is, the circle of the celestial sphere traveled by the Sun in its apparent revolution around the earth. Elle it was designed to take latitude into account planets, and their deviations from the ecliptic.

The Zodiac thus defined is a reality solar, or rather helio-centric. Each sign could thus be defined as the specific moment of the course of a given planet, projected on the ecliptic and measured by its declination, that is, by its height relative to the plane of the celestial equator. This declination is zero at the beginning of Aries and Libra, and maximum at the beginning of Cancer and Capricorn.

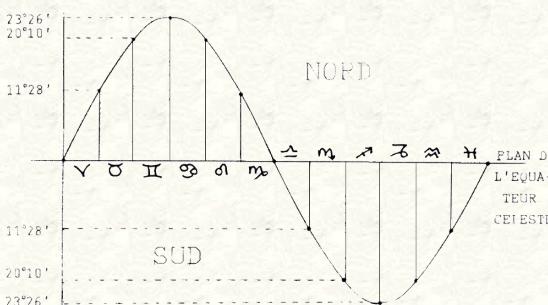
From  $0^{\circ}$  Aries to  $30^{\circ}$  Gemini, increase declination which is positive (North).

From  $0^{\circ}$  Cancer to  $30^{\circ}$  Virgo, decrease in declination which remains positive (North).

From  $0^{\circ}$  Balance to  $30^{\circ}$  Sagittarius, decrease in declination which becomes negative (South).

From  $0^{\circ}$  Capricorn to  $30^{\circ}$  Fish, increase in declination which remains negative (South).

The following sinusoid illustrates the four phases of a zodiac annual declinations of the Sun. [17]



The declinations of equinoctial signs (Aries, Virgo, Libra, Fish) vary greatly (from  $11^{\circ}28'$ ), those of the median signs (Taurus, Leo, Scorpio, Aquarius) vary a little less (from  $8^{\circ}42'$ ), those of solstitial signs (Gemini, Cancer, Cancer, Sagittarius, Capricorn) weakly (from  $3^{\circ}16'$ ). This zodiac is universal, whatever the latitude of the place, in the Northern Hemisphere as southern hemisphere. It is preferable to the zodiac seasonal solar (whose semantics are closely dependent of the cycle of seasons), and legitimizes the practice of Argentine astrologers or Australians, who, in general, do not reverse the zodiac signs. [18]

For every planet, you could imagine a similar zodiac, with phases determined by variation variations, with the  $0^{\circ}$  Aries and its opposite point defined by planetary nodes.

Didacus Placidus has the idea of a quadripartition the zodiacal cycle combining the principles of increase/decrease and proximity/remote of light (*Tabulae Primi Mobilis*, Padua, Pauli Frambotti, 1657). "There is a formation of four conjugations of the manner of starry influence, viz. in the luminary's increase and near situation; in its near situation and decrease; in its decrease and distance; and in its distance and increase. These conjugations are constituted four quarters." (Placidus de Titis, thesis 23 of the *Primum mobile*, trad. angl. John Cooper, London, 1814; Bromley (Kent), Institute for the Study of Cycles in World Affairs, 1983, 9); and in the translation of Claudine Basset-Lamoine: "The Influential Force stars conjugate according to four modes, that is to say the increase of the luminous influx and its proximity, its proximity and its decrease, and, its diminution and remoteness, its remoteness and its augmentation. These combinations constitute four quarters" (*Primum mobile*, 1998, Paris, FDFA, 12).

From  $0^{\circ}$  Aries to  $30^{\circ}$  Gemini, increase in light influx and proximity.

From  $0^{\circ}$  Cancer to  $30^{\circ}$  Virgo, decrease in light influx and proximity.

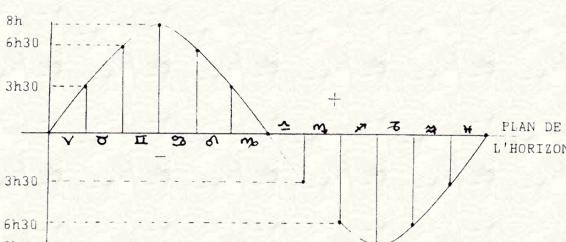
From  $0^{\circ}$  Balance to  $30^{\circ}$  Sagittarius, decrease of luminous influx and remoteness.

From  $0^{\circ}$  Capricorn to  $30^{\circ}$  Pisces, increase in luminous influx and remoteness.

The quadripartition of one *natural zodiac and solar*, in relation to the place of observation, was not unknown to the Greeks: the astronomer Geminus of Rhodes notes, two centuries before Ptolemy, that the difference of duration between days and nights is positive for six signs, negative for the other six, that there is an increase in duration of the day for six signs and decrease for the other six: "Moreover, the increase in days and nights is not equal in all the signs. In the vicinity of the solstitial points, it is very weak. (...) At the time of the equinoxes, on the other hand, the increase in days is important." [19]

This pattern can become generalised to all the planets, and each local zodiac organizes the signs according to *annual variations of diurnal and nocturnal arcs* of the planet considered. So, at a moment given and for a given geographical latitude, for each planet has a specific relationship between the duration of its diurnal arc (its duration of presence above of the horizon) and the duration of its nocturnal arc (its duration of presence below the horizon). In Paris, the Sun has a diurnal arc of about 12 hours on March 20, about 16 hours on 22 June, 12 hours on 23 september and 8 hours on 21 december, and, date when the diurnal arc takes over the night arc and that the Romans celebrated as the feast of the sun invincible (Sol invictus).

At the equinoxes the diurnal and nocturnal arcs solar equalize, at the summer solstice the daytime arc reaches its maximum and at winter solstice its minimum. The following sinusoid illustrates the four phases of a difference-based zodiac annual duration between the day and night arcs of the sun at Paris.



From 0 ° Aries to 30 ° Gemini, growth of the dominant daytime arc.

From 0 ° Cancer to 30 ° Virgin, decrease in the dominant daytime arc.

From 0 ° Balance to 30 ° Sagittarius, decrease in the recessive daytime arc.

From 0 ° Capricorn to 30 ° Fish, growth of the recessive daytime arc.

This local zodiac can be called "photo-periodic" (Nicola) with reference to the presence or absence of the planetary light source above or below the horizon. Light, direct and solar, or planetary and refracted, is the criterion retained because of its regularity, unlike the inconsistency of meteorological criteria, like heat. [20] Les les viscidissimes de "classical" astrology come precisely from its servitude to climatology, starting with Ptolemy, and, and Kepler himself failed to change it big thing. In reality, the light is only the witness detectable, the visible trace, of an active source that remains to date elusive by experimental measurement. "La light, an obvious part of the solar spectrum, will only be the visible scale of wider influences whose periodicals." [21]

Like the zodiac of variations, the local zodiac adapts to each planet and varies according to the inclination of the planet's revolution plan around of the sun. So the daytime arc of a planet can be done the night ( during the arc sun day ). The zodiacs of each planet overlap in the theme, which unites, for example, a winter by the sun to a "estival" by Uranus. Planetary zodiacs premises are topocentric modulations of the zodiacs of variations.

#### 4. THE REFLEXOLOGICAL ZODIAC

"Man has a Heaven peculiar to himself, which is like the one outside and has the same constellation. It is the inner Heaven with its planets that acts: the Heaven external only demonstrates and indicates the internal sky." (Paracelsus, and, Colica)

The zodiac follows a dynamic let every process marry, let it be biological or cultural: the generation and expansion of an impetus first, followed by a folding and resistance phase, then a balance, followed by a period of consolidation and crystallization. These four successive phases are found in art, thought or literature, in geology or in embryology. [22]

Astronomical zodiacs admit the same framework : differentiation according to four distinct phases (equivalent seasons in the annual solar cycle) and in three ways quantitative (with a maximum deviation for solstitial signs and a minimum deviation for equinoctial signs). The zodiac reflexologique, imagined by the astrologer Nicola in from the works of Pavlov [23], testifies to the temporal integration and crystallization structural by the nervous system of differences in declinations and duration ratios of the diurnal and nocturnal arcs of the zodiacs astronomical, external.

The physiological processes highlighted by the Russian scholar redefine themselves as distinct phases a cyclical process. Not that physiology is the foundation of astrology : it would rather be astrology, as it requires as an initial hypothesis the biological integration of rhythms planets and their progressive crystallization through cyclic return specific phases [24], who would be likely to propose a model to the *variability physiologic* and the existence of *different types nervous*, experimentally observed.

The twelve types of ordered nervous systems according to the variability of excitability according to its four forms, and in its three successive phases, are isomorphic to zodiacal cycle of the twelve signs, organized in zodiacal quarters according to the three successive moments of these quarters.

The diurnal arc of a planet is a signal specific to excitation or activation, the night arc of inhibition. That is, the diurnal arc is a positive exciting, and the arc nocturne an exciting negative. A difference in duration positive between the diurnal and nocturnal arcs promotes the process of excitation, a negative difference is the inhibition process. (Same way a positive planetary declination is exciting, a negative declination, South, is inhibitory).

Growth (or increase in of duration) of the ratio between the diurnal and nocturnal arcs, implies an increase in the duration of the exciting, and therefore a greater speed of responses. Conversely, its decrease it implies a greater inertia. (Samey an increase in planetary declination promotes the speed of processes, and, a decrease in the slowness of processes).

Thus the four phases of the natural astronomical cycle each have their own neuro-physiological respondent :

Aries, Taurus, Gemini => EXCITATION SPEED

positive duration difference between diurnal arcs and nocturne (and planetary declination positive) => EXCITEMENT

- Growth (or increase in duration) of the ratio between the arcs diurnal and nocturnal (and increase in planetary declination) => SPEED

Cancer, Lion, Virgin => SLOW EXCITEMENT

positive duration difference between diurnal arcs and nocturne (and planetary declination positive) => EXCITEMENT

- Decrease (or decrease in duration) in the ratio between diurnal and nocturnal arcs (and decrease in planetary declination) => SLOWNESS

Libra, Scorpio, Sagittarius => SLOW INHIBITION

negative duration difference between diurnal arcs and nocturne (and negative planetary declination) => INHIBITION

- Decrease (or decrease in duration) in the ratio between diurnal and nocturnal arcs (and decrease in planetary declination) => SLOWNESS

Capricorn, Aquarius, Fish => INHIBITION SPEED

negative duration difference between diurnal arcs and nocturne (and negative planetary declination) => INHIBITION

- Growth (or increase in duration) of the ratio between the arcs diurnal and nocturnal (and increase in planetary declination) => SPEED

To stick to a solar zodiac: to the spring, the days are longer than the nights and they increase even more (EXCITATION SPEED) ; in summer they are always longer than the nights but they decrease (SLOWNESS EXCITEMENT) ; in autumn they are shorter than the nights and they are decreasing further (SLOW INHIBITION) ; in winter they are always shorter than the nights but they increase (SPEED INHIBITION).

In spring and autumn, the dominant arc growth (diurnal or nocturnal), i.e. the increase in duration of the positive or negative exciting, involves an amplification of the excitation process (natural or temporal) and the development of the three Pavlovian phases of irradiation who are related to him. The decrease in summer and in winter, the dominant arc induces an amplification of the inhibition process (protective or extinctive) and the development of irradiation inverted.

Equinoctial signs admit a minimum duration ratio between arcs, and solstitial signs a maximum duration ratio. Excitation evolves from the equinoctial at the solstitial, in other words it widens, it radiates truly. Conversely, the inhibition, protective or extictive, narrows and tightens by passing from the solstitial to the equinoctial, this which conforms to its nature. [25]

The grouping of equinoctial, solstitial signs and medians according to the arc duration ratio introduced within each process a new differentiation.

The signs EQUINOXIALS have a declination low ( and a low duration ratio between arcs ) => POLARIZATION ( egalitarian phase ).

The signs MEDIA have a declination average ( and an average duration ratio between arcs ) => COMPOSITION ( paradoxical phase ).

The signs SOLSTICIALS have a strong declination ( and a maximum duration ratio between arcs ) => TOTALIZATION ( ultra-paradox phase ).

It also results from concentration the process in the middle of each phase (that is, at the level of median signs) an induction phenomenon, otherwise says the appearance of a peripheral inhibition zone (or excitation) around the concentrated excitation (or inhibition) core, and, who is, to my knowledge, the only "justification" of nature neuro-physiological, of a ternary division of the zodiacal quarts. Indeed astrologers are generally incapable of justify the duodecimal division of the zodiac. Why not four signs only, or eight, or any other of the multiple four ? Only physiological analogy is likely to provide a beginning of an understanding explanation for the course of the zodiacal cycle in twelve successive phases. We know that Kepler, who needed guarantees, but in the ignorance of this safeguard, preferred evacuate the astrological zodiac with "bath water".

The following physiological correlations are obtained, applicable at twelve zodiac signs :

- BLINK : natural excitation (= excitation speed), polarization.
- TAUREAU : excitation naturelle concentrée, inhibition naturelle (par induction), composition.
- GÉMEAUX : excitation naturelle (= vitesse d'excitation), totalisation.
- CANCER : inhibition protectrice (= lenteur d'excitation), totalisation.
- LION : inhibition protectrice concentrée, excitation retardée ou de trace (par induction), composition.
- VIERGE : inhibition protectrice (= lenteur d'excitation), polarisation.
- BALANCE : excitation temporelle (= lenteur d'inhibition), polarisation.
- SCORPION : excitation temporelle concentrée, inhibition différentielle (par induction), composition.
- SAGITTAIRE : excitation temporelle (= lenteur d'inhibition), totalisation.
- CAPRICORNE : inhibition extinctive (= vitesse d'inhibition), totalisation.
- VERSEAU : inhibition extinctive concentrée, excitation récréative (par induction), composition.
- POISSONS : inhibition extinctive (= vitesse d'inhibition), polarisation.

Each zodiac sign is defined by a form of excitability and by a principle illustrating its phase irradiation. La quality excitation and inhibition processes refers to the astronomical signal as a whole (outside mean between the diurnal and nocturnal arcs) ; the phases reflect a certain evolution of the process (a specific relationship between durations respective arcs). This legitimate physiological framework in all meanings empirically attributed to signs zodiacal. The reflexological zodiac allows the setting up of one physio-semiology zodiacal which subsumes the various strata semantics developed during its history.

The zodiacal semantics of astrology contemporary is indebted to one or the other of these four "models" cultural, *all deciduous* :

- Le *mythological zodiac*, which has no meaning because the names and the myths attributed to the zodiacal constellations have been set up long before the very existence of the zodiac, and in a context necessarily "a-zodiacal".

- Le *figurative zodiac*, on which the meanings depend the drawing of the figures of the constellations and their emblems, in close dependence on the first, and recommended by the most ignorant and superstitious fringes of the astrological milieu.

- Le *elemental zodiac*, painfully and belatedly developed, to related associations reported, to, weather or climate, which never could lead to a coherent system (cf. supra).

- Le *seasonal zodiac*, sometimes closely related to the previous, highlighting vague associations related in the solar cycle, and that makes absolutely no sense to the other planets solar system.

The device I recommend differs it was designed in 1965 by astrologer Nicola. [26] His partial reading of Pavlov led him to establish different correspondences. I have noted in some texts from this author, original by the way, a number of blunders which strain its device and which consequently weigh heavily on the interpretation to be given to the zodiacal signs.

1. Nicola ignores the four modes of excitement conditional, *all "associatives"*, and especially the reflex trace and temporal reflex, observed by Pavlov in ses *Lessons* : "Pavlov did not push his thought until we distinguish four functions by name of excitement." [27] But if precisely ! [28]

2. Nicola dissociates the arcs in his analyses diurnal and nocturnal planets as if they were not one same process. This results in a false separation between a pole called "strong" and a pole called "weak" in the analysis the sign, depending on the consideration of one arc or the other. But "weakness" is not due to a so-called "pole recessive" of the sign, assimilated to the "dominant pole" from the complementary sign, but to the exacerbation of the only and the only form of excitability specific to the sign considered. So that a "weak" Gemini is not in inertia of inhibition, like a Pisces, but in excess of excitement which allows the possibility of a creative adaptation according to the opportunities offered by the environment. There is no weakness in itself - Prout according to Nicola [29] but an inadequacy, or sometimes an "over-adaptation" on terms from environment.

3. Nicola separates in his descriptions process mobility and different forms of reflex conditional without realizing that they are two faces of the same reality. He does not understand that natural excitement and the excitation speed is *one and the same phenomenon*, just like protective inhibition and slowness of excitation, excitation temporal and slow inhibition, extinctive inhibition and speed inhibition. Here again the dualization of reflexological materials leads to a superfluous complexity of analytical tools.

4. Last but not least, Nicola tends to identify the mobility of processes with what it calls their "strength", from where its confusion between speed and slow inhibition for autumn and winter quarters. Equinoxes are permuting excitation in inhibition, and solstices transform velocity into slowness, as it appears on the curves of astronomical zodiacs (cf. supra). How the "inhibited alive" of Nicola (who has the ability to retract quickly) could it be marked by a mode of excitement ? How "slow inhibited" supposed winter, could he be starving himself of extinctive inhibition? He the slow inhibition must be related to an excitation function, the excitation time of autumns, and that the rapid inhibition is related to a function inhibition. Nicola correctly approximates the rate of inhibition and Jungian function of "Thinking", and the slow inhibition of the "Intuition" function, this who compels him, according to his correspondences, to do libra, Scorpio and Sagittarius of the "thinkers" and the winter of the intuitive, which goes against the astrological observation the most trivial. [30]

[1] Cf. Hermann Hunger & David Pingree, *MULAPIN. An astronomical compendium in cuneiform*, Horn (Autriche), Archiv für Orientforschung 24, 1989, p.144 ; et aussi Bartel van der Waerden, *Science Awakening II: the Birth of Astronomy*, 1965; English rev. ed., Leyden, Noordhoff, 1974, p.80. « Texte »

[2] Franz Boll, *Sphaera*, Leipzig, Teubner, 1903, p.186. « Texte »

[3] Cf. Giovanni Pettinato, *La scrittura celeste (La nascita dell'astrologia in Mesopotamia)*, Milano, Arnoldo Mondadori, 1998, p.96, et le compte-rendu de Walid Al-Jadir, "Une bibliothèque et ses tablettes", in *Archeologia*, 224, 1987. En réalité cette tablette publiée par Wayne Horowitz et F. N. H. Al-Rawi (*in Iraq*, vol. 63, 2001) concerne des étoiles proches du zénith, *ziqpu*, et non les signes zodiacaux. Merci à Hermann Hunger pour cette précieuse mise au point (courrier du 18 fev. 2002). [« Texte »](#)

[4] André Florisonne, "Les origines chaldéennes du zodiaque", *Ciel et Terre*, 66, 1950, p.263. [« Texte »](#)

[5] Cf. mon texte sur [les rois antédiluviens](#). [« Texte »](#)

[6] Otto Neugebauer, *Les Sciences exactes dans l'Antiquité*, New York, Dover, 1957; trad. franç., Pierre Souffrin, Actes Sud, 1990, p.137. [« Texte »](#)

[7] Cf. Ptolemy, *Tetrabiblos*, I 18, ed-tr. Frank Robbins, London, William Heinemann, 1940 ; 1956, p.82-87. [« Texte »](#)

[8] Cf. Vettius Valens, *The Anthology (Book I)*, trad. Robert Schmidt, Berkeley Springs, Golden Hind Press, 1993, p.7-17 (I. 2) et *The Anthology (Book II, Part 1)*, 1994, p.1-2 (II. 1). [« Texte »](#)

[9] Pour un autre scénario possible, cf. mon texte sur [les Huit Maisons](#) (note 21) et le  [cercle des éléments et valeurs élémentales](#). [« Texte »](#)

[10] Empédocle, in *Les Présocratiques*, ed. Jean-Paul Dumont, Paris, Gallimard, 1988, p.385. [« Texte »](#)

[11] Cf. Raymond Klibansky, Erwin Panofsky & Fritz Saxl, *Saturne et la mélancolie*, London, 1964, trad. franç., Paris, Gallimard, 1989. [« Texte »](#)

[12] Platon, in *Oeuvres complètes*, trad. franç., Léon Robin, Paris, Gallimard, 1950, p.447. [« Texte »](#)

[13] Ptolémée qui attribue l'humidité au printemps, la chaleur à l'été, la sécheresse à l'automne et la froideur à l'hiver, suivrait le schéma élémental "babylonien" (Air-Feu-Terre-Eau) et les attributions aristotéliciennes. (Cf. Ptolemy, *Tetrabiblos*, ed-tr. Frank Robbins, London, William Heinemann, 1940 ; 1956, p.59). [« Texte »](#)

[14] Cf. Aristote, *De la génération et de la corruption* (II 3), éd-tr. Charles Mugler, Paris, Belles Lettres, 1966, et Émile Bréhier, *Chrysippe et l'ancien stoïcisme*, Paris, P.U.F., 1951. [« Texte »](#)

[15] Eustache Lenoble, *Uranie, ou les Tableaux des Philosophes*, 1694-1697 ; in *Les Oeuvres de Mr Le Noble*, Tome XVII, Paris, Pierre Ribou, 1718, p.212; rééd. partielle CURA, 2001. [« Texte »](#)

[16] Sur les propriétés météorologiques des signes zodiacaux, cf. Ptolémée, II 12 (éd. Alleau), ou Ptolemy, *Tetrabiblos*, II 11, ed-tr. Frank Robbins, London, William Heinemann, 1940 ; 1956, p.200-205. [« Texte »](#)

[17] On trouve ce schéma par exemple chez Wilhelm Hartmann & Friedrich Sieggrün, *Die Hamburger Astrologenschule*, Leipzig, [~1925], p.7. [« Texte »](#)

[18] Cf. par exemple Darrelyn Gunzburg (dir.): *Under Capricorn (An anthology of Australian astrology)*, Welland, Federation of Australian Astrologers, 1989, et José Garaña, *Caracteres y destinos según la astrología magistral*, Buenos Aires, Kier, 1946. Par ailleurs, l'inversion des signes zodiacaux en hémisphère Sud se heurte à une aporie insurmontable : quelle serait la latitude (le plan équatorial) au-delà de laquelle les signes s'inverseraient ? Et dans le cas d'une naissance exacte sur ce plan limite, quels signes adopter ? Comment justifier alors une telle rupture ? [« Texte »](#)

[19] Géminos, *Introduction aux phénomènes*, VI 29-33, éd-tr. Germaine Aujac, Paris, Belles Lettres, 1975. [« Texte »](#)

[20] Le zodiaque local des arcs diurnes et nocturnes n'évacue pas le problème des thèmes dressés pour des naissances dans l'hémisphère Sud, ou exactement à l'équateur. En effet à 4000 mètres d'altitude, dans la capitale bolivienne de La Paz, c'est, au mois d'août, le plein hiver, rude et glacial. Si l'interprétation astrologique d'après le zodiaque solaire saisonnier devient caduque, il reste à justifier l'inversion des effets des valeurs positive ou négative des arcs sous l'équateur. Les astrologues de la Renaissance se posent déjà le problème, comme Christopher Heydon, ou encore le mexicain Enrico Martínez (~1555-1632) qui s'interroge sur l'application du zodiaque solaire saisonnier aux régions australes, du fait de l'inversion des saisons dans l'hémisphère Sud (in *Repertorio de los tiempos*, México, 1606, p.24-25). [« Texte »](#)

[21] Jean-Pierre Nicola, *La condition solaire*, Paris, Éditions Traditionnelles, 1965; 1976, p.38. [« Texte »](#)

[22] Cf. par exemple, la répartition catégorielle des auteurs grecs dans l'ouvrage de Philippe Brunet, professeur de grec à l'université de Tours et lecteur de mes "Décades philosophales": in *La Naissance de la littérature dans la Grèce ancienne*, Paris, Librairie Générale Française (Livre de Poche), 1997, p.192. [« Texte »](#)

[23] Cf. mes [Corrélations physiologiques](#) (Janv. 2002). [« Texte »](#)

[24] Cf. la suite de ma thèse : "Le thème natal". [« Texte »](#)

[25] Le regroupement ternaire des signes zodiacaux (équinoxiaux, médians, solsticiaux) complète et éclaire leur regroupement ternaire classique (cardinaux, fixes, mutables) : en effet ce sont bien les signes cardinaux qui "introduisent" les quartes et les formes d'excitabilité qui leur sont liées. [« Texte »](#)

[26] Qu'on compare avec le canevas de Nicola (in *Pour une astrologie moderne*, Paris, Le Seuil, 1977, p.121-122) : Lion "excitation déblocage", signes automnaux "excitation associative, vitesse d'inhibition", signes hivernaux "lenteur d'inhibition". [« Texte »](#)

[27] Jean-Pierre Nicola, *La condition solaire*, [Op. cit.], p.47. [« Texte »](#)

[28] L'étonnant n'est pas tant l'ignorance de Nicola pour des textes, il est vrai, assez peu accessibles pour qui ne fréquente pas les bibliothèques de recherche, ni son obstination à refuser d'en prendre connaissance malgré plusieurs rappels de ma part, ni même le piètre intérêt pour la recherche argumentée et l'absence de probité intellectuelle, communes dans les milieux astrologiques, de quelques centaines d'ouailles formées au jargon conditionnaliste depuis trente ans, mais leur désintérêt pour la réflexologie elle-même, autrement dit pour des matériaux ayant pour vocation de questionner au moins le "conditionalisme" (si ce n'est l'astrologie), si tant est que ce modèle zodiacal puisse accéder à un quelconque avenir. [« Texte »](#)

[29] "Type inadapté du Cancer, marqué également par l'égocentrisme, la rumination du passé, l'activité différenciatrice coupée du réel objectif, le style surimpressionniste, la stéréotypie." (in *La condition solaire*, [Op. cit.], p.121). Tout un programme d'exégèse du *Temps perdu* en somme !... [« Texte »](#)

[30] L'astrologue qui, en 1970, dans une publication de l'association américaine ISAR, à l'époque francophile, déclare avoir "assez de mal à distinguer une franche démarcation entre le rationnel et l'irrationnel et à isoler leurs fonctions" (Jeanne [sic] Pierre Nicola, "Puzzles et modèles d'une recherche", in *The Journal of Astrological Studies*, 1, 1970, p.237), est en fait piégé par la typologie jungienne qui oppose la Pensée au Sentiment et l'Intuition à la Sensation, selon une symétrie centrale, dont il reproduit les oppositions par une symétrie axiale. Mais rien ne permet d'affirmer que la quadripartition jungienne soit fondée, autrement que par l'idoinscurasie de son auteur : cf. mon [Analyse comparative de diverses typologies 'para-astrologiques'](#). [« Texte »](#)

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# Equipotence and Harmony of structures

## The Astral Matrix I

by Patrice Guinard

- 1. Astrology and philosophies
- 2. The current exercise of philosophy
- 3. Astrology consistency
- 4. Zodiacal Couples (Zodiac Reversibility)
- 5. The Planetary Couples **Logical foundations of the Masters** (The Astral Matrix II) **Matrix geometries** (The Astral Matrix III)

This text covers, extensively revised, chapters 46 to 49 of my doctoral thesis (1993).

### 1. ASTROLOGY AND PHILOSOPHIES

"Philosophy is the art (which does not want to be) of arranging indefinable words in more or less pleasant or exciting combinations.  
Everything is drawn well, simplified, ordered, - in the complete universe in itself of verbal contemplations." (Paul Valéry, sir, Notebooks)

Astrology is not "a" philosophy. She is not a philosophy among others. It is beyond or side. It opposes philosophy, as the *potentialisation* opposes the *unification*, the ordinance to order, the monstrance (or monstraison, cf. Godefroy) at the demonstration, the *cereness* to the *uranity*. Every astrologer tends to perceive his discipline through its natal planetary skylight: it would be mercurial in nature for Robert Cross Smith aka Raphael, zadkiel, Neptunian for Dane Rudhyar, uranienne for Andre Barbault, saturnian for Jean-Pierre Nicola, Plutonian for Daniel Verney, etc. Lunar in ancient Mesopotamia, but mercurian in the hermetic hellenistic movements. All have loupe Ceres ! Astrology is being controlled by this tiny planet, gone unnoticed by most astrologers themselves for two centuries. That is to say what their faculty of perceiving and to experiment. Ceres of course is suitable also, wonderfully, the status of the astrologer in the city : tiny, if not non-existent.

Astrology, therefore, is not a philosophical conception or a metaphysics among others. She proceeds differently. La philosophy organizes entities from a reference given ; astrology distributes them correlative to the implementation of benchmarks. La philosophy unifies entities by concept ; astrology distributes entities and concepts in defusing the pressure of preeminences. It induces a distribution of objects, of men, of functions, of values, together with field stratification apprehension. The contents are not unified according to a specific perspective, but apprehended through the *apportionment* perspectives themselves.

The framework is pre-constituted, and the elements are ordered comparatively. Each of them finds its place legitimate within the field of investigation considered. No primacy, no concept dominating. The multiple is not reducible but susceptible to be distributed and put in *equipotent relationship*. Any reference frame is relativized, off-center ; any isolated empirical data resors itself in the sections of a pre-structured totality. It's "more true" in the extent to which thought has passed the test of apportionment. L'astral *objectification* coordinates registers interdependent and develops models more or less complete structures already acquired or data, within which each entity is registered according to its functions and its relative properties. Every question is dealt with from the perspective inherent in its nature. There's no a global order, an *equalitarian synthesis* elements balanced by contributions plurivitales. The astral matrix supports the flow of isolated representations that she articulates and reassess simultaneously, so that each occupies its place within the limits that are his. Astrology *distributive* interrogates each entity on his right to *com-appear*, with respect to rival or associated entities, its *compostables* as defines them Leibniz. Any point aporia resolves in the internal cohesion of the whole by concretion and interlocking perspectives.

This is how astrological knowledge takes its place within the knowledge - a place that it must assign itself, for lack of knowledge that could transcend it. She's to the culmination of knowledge, like Pisces, home of Ceres is the ultimate stage of the Zodiac. In the image of ternary, inscribed in the winter quartet, understanding psychic-astral completes the physical and hermeneutical interpretation. And then the Matrix, who is neither Crystal nor Code (cf. my [Manifesto 4](#)), it is one of the three structural supports for the exercise of philosophy. Because this the latter does not only conceptualize from the objects and signs, it must also operate on the possible.

What does a philosopher recognize ? First to his manner of operation, which is similar to that of Varuna, the linker god armed with nets, acting by capture (cf. Dumezil, and infra : "European mentality"). For example the Cartesian Cogito, exemplary knot, essential skein of modern philosophy : "While I wanted to think that everything was wrong, he i had to necessarily think that I who thought it was something thing (...) so I think I am." (Speech of the method, book IV). The thought is posed as *phenomenon* : a subject is attributed to him; the existence of a consciousness is presupposed "behind" this subject ; finally the I that thinks is assimilated to the I that enunciates the Cogito. Moreover, they are simultaneously assumed to be diverse oppositions and implications (thought/existence, mental/physical, etc, doubt/certainty, variability/invariability, passion/action, interiority/exteriority, plurality/unity, unconscious/conscious, etc.) deduction represented by the *ergo* (therefore), is only a mimicry, a "sensation-consciousness", a reflex act of affirmation of will and power. At Descartes the ergo is ego: it is already ego, before even operate ! As a result, consciousness is immediate, univocal, self-reflexive and transparent to itself.

In the outpouring of discourse spikes and representative ridges that form a hierarchy subjective of ideas, by which the "master" subjugates the captive consciences. The copula "is" has the power to fix, to immobilize, to gather, to determine. Language is reconstructed and the discourse is polarized by advent, primacy and evidence dominant concepts, hypostases, "word-kings", including the presence coextensive with the act of affirmation of the subject philosophizing. The strength of a concept, its hardness, the permanence of its impact, consisting in its mastery of a plurality of semantic contexts. The stable takes on the appearance of the immutable. A concept retains its "meaning" while its field varies operatory. It digs intensification zones within each field invested.

Philosophy is the place where comparable most dissimilar realities, the field of conversion of the unknown into known, bypassing the concrete and the factual. Uranian function ! A bet at unison is established by the mediation of the conscious subject, who has experienced these realities, has passed the test, and is become able to return them similarities and differences. Any awareness philosophical goes through the delimitation of a *perspective particular* in the face of the multiplicity of appearances, by the synthetic unification of the diversity, the hierarchy of singularities, and subordination of entities to concept imperatives. Derrida evokes this "metaphysics of presence", this construction illusory of a center that overlooks philosophical arrangements (in *The writing and the difference*, 412).

A philosopher is an eye placed somewhere, preferably on the heights. An eagle eye. A philosophy is often only the organic deployment of a dominant idea, of a single speculative vision ( Schopenhauer ). Energy implodes in its center, at its focal point of exaltation. All "big" philosophy is likely to transform apprehension cognitive and shape the consciousness in a specific form. So she satisfies Uranian unification as assimilation Taurus ( cf. note 1, and infra, the Astrological Dignities ) and does it appear as a "bomb" in the universe of mental representations. The stability of the ego, the supremacy of synthetic force, the imperative of the will and the implication of the conscience support the organization of a particular approach aimed at containing all demonstrations. Philosopher reigns in the world of the mind by the power contained in its acts of conscience.

Note 1 : Sont Taurau 6 des 26 philosophes modernes au programme des classes Terminales dans la liste de 1973, et 9 des 42 philosophes de la liste actuelle ( Machiavel, Hume, Kant, Stuart Mill, Kierkegaard, Marx, Freud, Russell, Wittgenstein), soit environ 22% et plus de 2.5 fois la moyenne. Aucun Scorpion, signe opposé au Taurau par le centre, et un seul Versseau, son signe complémentaire par l'axe (cf. infra). Et encore cette liste des 42 est française, donc partielle et biaisée, et aurait sans doute besoin d'un assainissement : réduite à 36, c'est-à-dire en conservant encore 13 des 19 philosophes français de la liste (contre seulement 12 allemands et autrichiens), le pourcentage des philosophes Taurau monte à 25%, soit un quart.

### 2. THE CURRENT EXERCISE OF PHILOSOPHY

"The philosophy risks fall to the rank of a kind of "philosoph'art" and indulge in the aesthetic prostitution of problems, methods and vocabulary of its predecessors." ( Claude Levi-Strauss, *The naked man*, 1971 Plon, pp. 572).

She lies there ! For the real matters less to him than the exercise of the interrogation which determines the issues considered essential. The analytical concern and cognitive imperatives are masks and pretenses to impose directives on. Speculative objective precedes the search for ways to achieve this, which means are organized *a posteriori* as a method. La certainty of a natural efficiency of thought and ability of the concept to grasp the real in all its complexity conveys all the prejudices of the middle, for consciousness is already marked by the milieu. More than morality, the evidence of the "light natural" and "common sense" is his true Circe. The philosopher (if any), modern or post-modern, comes to deal only with issues that they are dictated by the middle, by his colleagues, by the revision of the classics, through academic knowledge hoarded. At worst, he becomes a sociologist or manager committed by the small dramas of modernity, and a heatsink of the worst literature.

Since Nietzsche exposed the truth as a means to power, he believes himself authorized to discuss independently of any concerns cognitive. The new rhetorician builds the epic farce philosophical history and holds formal and dogmatic, as vague in their object as excessively technical and obscure in their formulation, practicing brilliantly the logomachy instituted as a method, and the wood tongue of the mental torpor as discipline. Stylistic laxity and phraseological outrage, combines terrorism conceptual all the more coercive as its field of investigation is narrow, or conversely extremely imprecise.

An exclusive dualism is bent on evacuating what its unilateral vision cannot validate. It updates in a panoply false denunciations, small revolts framed, consensual indignations, challenges sponsored, subsidized demystifications, free and sterile criticalism, pitiful efforts to access the authorized manipulator role and to release from its easements ( and first in France those which will have marked him for life since his enrollment at the Saturnian age in the Normal Sup sectors Agrég ), and a zipper to anything that does not serve its immediate interests, in short a "too human" ( Nietzsche ) in a semi-impotence - graded.

No doubt, this no longer results in a vision like at Spinoza, but an obscuration, the one already old from the Cave ! "Comment la philosophie, devenue un gagne-pain, ne dégénérerait-elle pas en sophistique ?" ( Schopenhauer, 1818 ). The absence of a qualitative difference between writing and oral is the hallmark of a rhetoric of thought and lack of depth in writing. He is no longer hardly "in philosophy" than ideologues paid, journalistic, distant and obscure raisons disciples of the Protogoras fallacies, Gorgias and Antiphon, intellectuals involved in the game of social excitability, illustrated with their critical capabilities, subject to codes and persuasions cultural and sending them back their echoing reflections, chourumes guards to schools and "watchdogs" ( Plato ) Western idiosyncrasy in its competitive orientation, utility and one-dimensional. When the media repurge on the air their avatars of philosophers, the only ones authorized to sit is only a conclusion about the future of the thought in France (and elsewhere) : "it's over".

### 3. COHESION OF ASTROLOGY

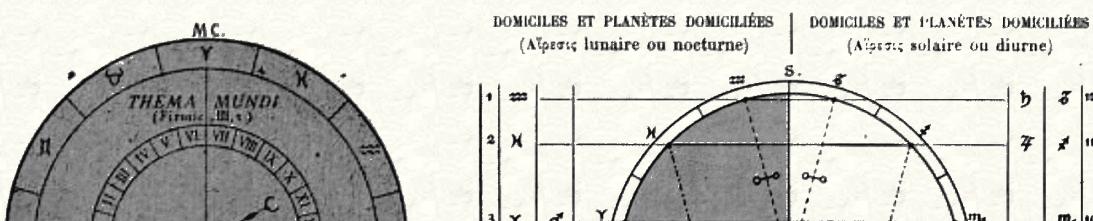
"The philosopher will now be the interpreter of intertwined subjectivities, the greatest philosopher will be the one who concentrates the greatest number of philosophies spontaneous that are foreign to him." ( Fernando Pessoa, *Ultimatum*)

In astrology, everything starts with structures. In other words structural coherence preexist to variability of the elements. Masters, ultimate piece ( but ontologically first ) of the astrological building, relate to various modes of sympathy and antipathy, affinities and divergences, between signs and planets. It's by their justified scheduling that an astrological model finds its consistency.

I don't like this word, "masters" ; the english say *rulers*, hardly better. We should talk about intensification or of energy amplification, because in astrology, if everything begins with structures, everything leads and becomes summarizes energy. The planets, but also the Signs and the Houses, are markers energy ; transits are deployments of energy; the affinities between the themes of energy potentials and differentials.

At Ptolemy, late organizer of the practices of great astrologers but not the inventor of the device, the planets are distributed in Domiciles (or Thrones) around a double focus, Sun in Leo and Moon in Cancer (the only certainty of the theory), depending on their distance from the Sun and their revolutions sidereal: Mercury in Gemini and Virgo, Venus in Taurus and Libra, Mars in Aries and Scorpio, Jupiter in Pisces and Sagittarius, Saturn in Aquarius and Capricorn. Thus each of the five planets is distributed on both sides d'autre d'un axe 0° Lion / 0° Aquarius. In addition, they are included on the circle in an "aspect" to the Sun and Moon corresponding to their supposed nature, beneficial or evil, and to that supposed, beneficial or evil, aspects concerned :Saturn (malefic) in opposition, Jupiter (beneficent) in trine, Mars (malefic) in square, Venus (beneficial) in sextile, finally Mercury (neutral) in semi-sextile.

In reality the scheme is of Egyptian origin: the light of the Luminaires, Sun and Moon, is associated with the heat of summer, and the scheme, later renamed "theme of the world" (*mundi thema*) is a marker of the beginning of the Egyptian year, with the heliacal rising of Sirius, coinciding with that of the constellation Cancer (on this question, cf. Bouche-Lécercq, 1899, pp.185-190).



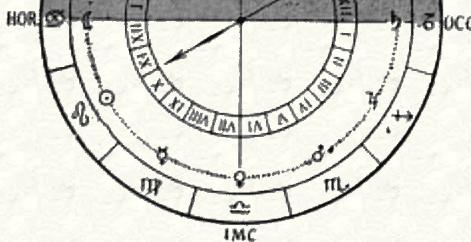


Fig. 23. Le thème du monde

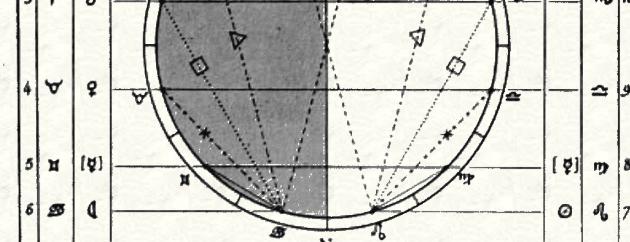


Fig. 24. Les domiciles (olives) planétaires

Nevertheless, the device remains incompatible, even contradictory, with the elemental theory and its qualities attributed to the zodiacal signs: thus the planet Mars and Jupiter is associated with Water and Fire by scorpio and Aries for one, by Pisces and Sagittarius for the other, and Mercury, Venus and Saturn both to the Air and to the Earth, elements of nature opposite. Greek astrologers and their modern disciples retarded are not to a contradiction. Bouche-Leclercq has drawn up an enjoyable balance sheet in his time. And well before him, critics of astrology have failed to emphasize the inconsistencies: *What an appearance to house Jupiter, who is the first of the Gods in Pisces, which hold the last place among the signs of firmament? Why did they place Mercury with the Virgin? The mathematician and his ass, age right to wonder, lacunes de Billy* [1602-1679], *Astrologie's tombe judicial*, (Paris, Michel Solv., 1652, page 60).

To this distribution of planets in Domiciles, the *oikoi*, ^, the Greeks have inherited from Mesopotamian astrologers from another model, says of the Exaltations in Astrology hellenistics: the Sun in Aries, the Moon in Taurus, Mercury in Virgo (again), Venus in Pisces, Mars in Capricorn (square of the Sun), Jupiter in Cancer, and Saturn in Libra (as opposed to the Sun). By bringing the two closer devices, and considering only the first distribution of the 5 domiciled planets (from Virgo to Capricorn), the exalted Sun finds itself in the trine of the Sun domiciled, the Moon conjoins to itself, Saturn in quadrature, Venus and Jupiter in caged rows, and Mercury in conjunction.

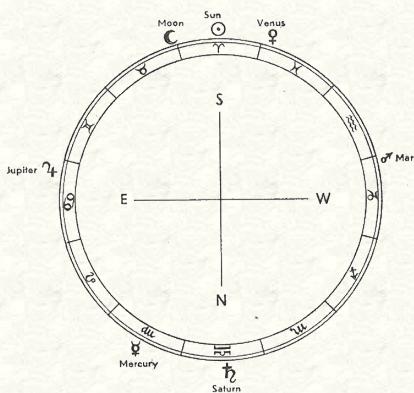
Ptolemy vainly tried to justify the distribution of said exaltations by considerations of order specious physico-astronomic

<sup>10</sup>For Jupiter, since it emits the Aquilonian winds, which bring fertility and that in Cancer it approaches closer to the Bear, and there he exercises his power, Cancer is his exultation and Capricorn his depression. Mars, which by nature is burning and becomes so all the more fierce in Cancer, brings barrenness. In Virgo, it is the most southerly, naturally receives Capricorn for exultation, opposing to Jupiter, and Cancer for depression. (Pittemore, *The Terribles*, 20, 1, trad. Nicolas Bougrain, rev. par René Allepu, Paris, Culture, At l'Institut, 1974, page 50.)

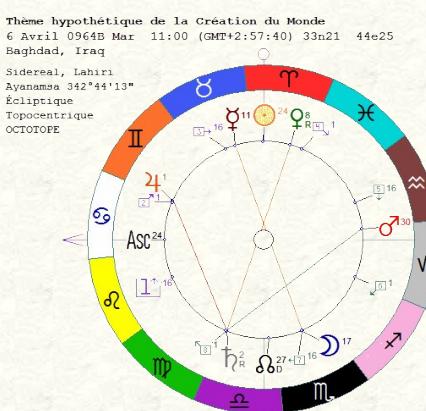
Dom Neroman generalized the distribution planets exalted in the Zodiac by doubling the attribution of each of the planets on either side of an axis 0° Taurus / 0° Scorpion, with Mars in Lion in quadrature of the Moon, and Saturn in Scorpio in opposition to the Moon (*In Greatness and pity of astrology*, Paris, Francois Sorlot, 1940, page 77).

The device of the Exaltations comes from a symbolic horoscope given for the creation of the world in Mesopotamia (Ernst Zinner, *Sternglaube und Sternforschung*, freiburg, Karl Alber, 1953 ; *The stars above us*, engl. W. H. Johnston, London, George Allen & Unwin, 1957, p.56), all the more aberrant as the position of Mercury some 150° from the Sun makes no astronomical sense. It's from this absurd scheme derived by the Greek theory of exaltations, the *hypوسταση*. Among the Babylonians, the *bit nisriti* meant a "secret place" no so much greater planetary power as among the Greeks, but the place where the omens was the most favorable (Francesca Rochbera, *Babylonian Horoscopes*, 1998 Philadelphia American Philosophical Society, 49)

However, the accuracy of positions planets given for this "theme of the world" would indicate the possibility of an original historical theme, whose positions could be rectified or arranged later : the Sun at 19° of Aries, the Moon at 3° of Taurus and Mercury at 15° of Virgo (reversed positions ?), Venus at 27° of Pisces, Mars to 28° from Capricorn, Jupiter to 15° du Cancer, Saturn at 21° de la Libra. Rochberg gives half a dozen horoscopes drawn up in the Third BC and mentioning the *bit nisrīt* from a planet. For Cyril Fagan, the theme of the Exaltations or the Creation of the World would mark the heliacal sunsets of the planets during the inauguration of the temple of Nabu, the divine "scribe-astrologer" in Kalhu (Nimrud) in the year 786 BC (*Zodiacs, old and new*, 1950, Llewellyn Foundation for Astrological Research, London, Ancombe, 1951, p.21-23). But on April 1, 786 BC, Mars and Jupiter are conjoined at the beginning of the constellation Cancer. Another theme might roughly match (except Mercury and the Moon) at the positions indicated : that of April 6, 964 BC around 11am. The theme is remarkable for the triple opposition of Mercury, the Sun and Venus to the Moon, at the lunar node North and Saturn respectively, and by the square and trine of Saturn to Jupiter and Mars. This date may have been chosen retrospectively to mark the installation of the Kaldu, that is, the Chaldeans (the ancestors of Babylonian astrologers), in Babylon during the reign of Nabu-mukin-apli (978-943 BC).



18. Babylonian Horoscope for the Creation of the World



	Lat	Alt
○ 23 58 Y -	0° 0'	5550
○ 16 16 M 31	1°18'	-4820
○ 18 10 Z 7	2°24'	5439
○ 7 58 Y 58	4°48'	5719
○ 29 28 Z 50 -	1°14'	4344
○ 0 0 S 5	0° 18'	1921
○ 1 25 Z 25	2°48'	-4737
○ 26 24 Z 24	0° 0'	-5544
○ 15 0 S 58	0° 0'	-1828
○ 0 0 S 58	0° 0'	1828
○ 15 0 S 58	0° 0'	4952
○ 0 Y 58 Z	0° 0'	4952
○ 15 0 S 58	0° 0'	1828
○ 0 0 S 58	0° 0'	-1828
○ 15 0 M 58	0° 0'	4952
○ 0 0 S 58	0° 0'	-4952
○ 23 28 Z 58	0° 0'	-0

With the discovery of new planets, the starting with Uranus in 1781 is the whole theory traditional of the planetary Domiciles which crumbles. Le criterion of the distance of the planets and their sidereal revolutions, but also rapprochements mythological and analogical, guided modern attribution from Uranus to Aquarius and from Neptune, god of the Oceans, to Pisces. But with Pluto in Scorpio, we are approaching the sol-lunar center late Cancer early Leo, more than we get away from it. Because of this chaos, some astrologers neglect the Masters without realizing that their state it is not the mere observation of analogies and affinities between signs and planets, but the unification of the whole astral corpus. How to understand the synergies between Mars and Arles, ie Sun and Leo, Saturn and Capricorn ? Without the Masters, in other words, without the possibility of equipotence between the different astrological ensembles (Zodiacal signs, Planets, Houses and Cycles), it is neither understanding possible, neither coherent discourse of the astral, but one diversity of unrelated codes, open to the proliferation of fanciful elements, arsenal of handymen of horoscopes who do it appear the black planets, the fixed stars, the comets, the hypothetical planets opposed, the imaginary Greek or arabic parts and others fictitious points, hundreds of thousands of asteroids and planetoids, chosen to the small happiness and which could to accumulate at the rate of nearly fifty thousand zodiacal degree. What refine the interpretation ! Saturn and Capricorn ? 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The four astrological structures (Zodiac, Planetary, Dominion, Cyclade) are alternative modes (respectively structural, energetic, spatial, temporal) of a same psychic-astral matrix as observation and analysis differentiates. Each of them squads them psychic potentialities in the frame which is his : zodiacal Aries, planet Mars, house 3 Diurnal individuation and perhaps also quadrature are the same operator differentiated according to one or the other of the four conditional media.

#### **4. ZODIAC COUPLES (REVERSIBILITY OF THE ZODIAC)**

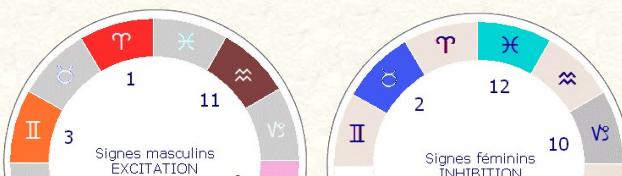
*"According to representations that go back to the top prehistory, the god-year appears here as the axe, or the axe-god, which cuts the circular sign into two parts year (Julius Evola, Revolt against the modern world)*

Traditionally the Masters deal only with reports planet-sign. The Home or Throne characterizes a identity of nature between the planet and the sign, its contrary to Exile an incompatibility or repulsion causing a deviation from the effect, the Exaltation one development or facilitation, the Falling its opposite an attenuation, a weakening or palsy. However, a home planet does not provide necessarily the benefits that are expected, and one exiled planet can energize a configuration. In other words, the four types of Masteries as well as four major planetary aspects (conjunction, opposition, and, square, trine) : they are neither favorable nor unfavorable in itself, but energize the configuration and it they provide an energy surplus. In astrology, the, l'energy potential is essential, first and foremost qualification or interpretation.

Each zodiacal sign admits four planetary directors, and it is not an equivalence between a sign and a planet, but rather an isomorphy between this sign and a series of four operators. There is also an isomorphy between an astral house and a planetary doublet. Capricorn is assimilable to the series Saturn, Jupiter, Uranus, Mercury, Mercury, planets in Home, Exile, Exaltation and Fall, respectively, and constituting the "planetary file" of this sign. Like exile opposes the home, the fall to the exaltation, and the the planets themselves oppose each other two by two we can understand the Capricornian as a Saturnian uranus, or leonin as a solar jupiterized.

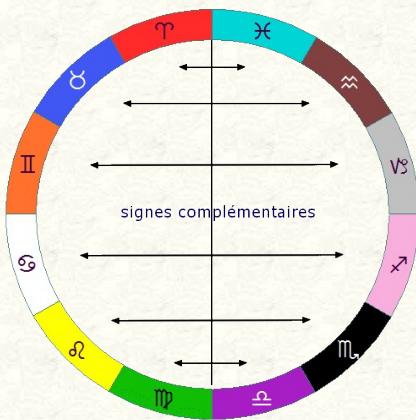
Jean-Baptiste Morin had stated the principle : "The Signs of the Zodiac have a more extensive meaning and their activity has a greater number of effects than that planets themselves, since (...) the meanings of a Zodiaca signs may relate first to the Planet who is Mistress, then to the one who is there exalted, and finally to the one who is in trigonocracy." (in *The Theory of astrological determination* of Morin de Villefranche, Paris, Bodin, [1902]; Paris, Editions Traditionnelles, 1981, pp. 33-34, trad.-adapt. par Henri Selva du livre XXI de l'*Astrologia gallica*, The Hague, Adriana Vlacc, 1661). But let's leave the Trigonocracies, useless and superfluous, and finally a symptom of failure of the classical system.

A reflection on the notion of complementarity, the zodiacal, planetary, sectoral (Houses), or even prospective, is at the foundation of an apprehension of the Masters. La dyad is inherent in astrological structures. One set oppositions pass through the astral corpus: sign called "masculine" or "female" (related to processes of arousal or inhibition according to their neuro-physiological effects), odd or even, planets called "hot" or "cold", "dry" or "wet", qualities from which Ptolemy then Kepler tried to justify their nature, sectors and "open" or "closed" houses, positive or negative, up to the aspects judged according to their character of tension or relaxation.





The astrological zodiac, that of signs (not constellations that astronomers have fun upending and redefining as they aversion to astrology), admits a central symmetry that oppose each sign to the one who faces it: thus the Pisces with Virgo, Libra with Aries. The partisans of a pseudo-symbolic zodiac thus oppose signs of the same quality elemental: heat is common to Aries and Libra, as coldness is to Taurus and Scorpio. Similarly a cutting with respect to the axis of the solstices ( $0^{\circ}$  Cancer -  $0^{\circ}$  Capricorn) would illogically oppose the signs of dryness between them (the Taurus and the Leo) and the signs humidity (Pisces and Libra). A genuine elemental logic, even elementary logic, would require opposition from the Elements, Earth and Air, Fire and Water. Only axial symmetry by the equinoxes ( $0^{\circ}$  Aries -  $0^{\circ}$  Balance) opposes between them are signs of a truly opposite nature: the Aries with Pisces, Taurus with Aquarius, Gemini in Capricorn, Cancer in Sagittarius, Leo in Scorpio, and Virgin of the Libra.



That says the theory of elements and values elementals, belatedly plated with the zodiac, did not no legitimacy if not in the imagination conformist of astrologers who are content to find what they read in their textbooks, and it's not the weak trine that this alone could justify the whole system. Le Scorpion is not an aquatic animal, Libra and Aquarius do not have nothing aerial, etc. And let's not invoke the supposed symbolic scope of the device, especially from people of so little spiritual dimension and aspiration.

## 5. PLANETARY COUPLES

"All advancement of thought is to form classes that will make it possible to pose real problems." (Paul Valery, *Notebooks*)

Traditionally, the Sun is opposed to the Moon (the luminaries), Mars to Venus (symbols of the masculine and the feminine) and Jupiter to Saturn, leaving Mercury on the touch. That was before the news was discovered planets including Uranus and Neptune. The model is potentially obsolete since 1781. With the introduction of new planets, Uranus and Neptune, but also Pluto, Ceres and Chiron, it is the whole device that must be laid flat. I recently mentioned the question of operators planets to consider. "What are the objects from the near sky, within the limits of the solar system, able to sustainably register their rhythms in the body in order to that neurophysiological type impregnation can be eventually translate into psychic addiction ? In other words, which planets act on the nervous system ? What are these celestial objects that form the Planetary, not so much outside of us, but as understood it Paracelsus: necessarily in us ? The planets and planetoids discovered from two centuries are organized into three groups: a group between Mars and Jupiter (the asteroidal belt), another very heterogeneous between Jupiter and Pluto (the Centaurs), and a third after Neptune (la Kuiper belt). These three groups each have their own boss : Ceres for asteroids, Chiron for centaurs, and Pluto-Charon for so-called Kuiperian objects." (cf. my text my text organize in three groups: one group between Mars and Jupiter (the asteroidal belt), another very heterogeneous between Jupiter and Pluto (the Centaurs), and a third after Neptune (the kuiper Belt). These three groups each have their own boss : Ceres for asteroids, Chiron for asteroids centaurs, and Pluto-Charon for so-called Kuiper objects." (cf. my text organize in three groups: a group between Mars and Jupiter (the asteroidal belt), another very heterogeneous between Jupiter and Pluto (the Centaurs), and a third after Neptune (la Kuiper belt)). These three groups each have their own boss : Ceres for asteroids, Chiron for centaurs, and Pluto-Charon for so-called Kuiperian objects." (cf. my text [Which cyclic operators in astrology?](#), 2010-2015, CURA).



The organization of the planets in pairs results from their distance from the Sun (cf. infra) and from what I have called their "ontological function" (cf. mon [Planetary archetypology](#)). Les diurnal planets (related to excitation) oppose each other nocturnal planets (related to inhibition), and two by two by their ontological function and the formula attached to it.

THE SUN (identification) opposes PLUTO (overdifferentiation). Conflict of repositories. Le legal and the legitimate. What about Being ? Quid the real ? Continuity or fragmentation. Identity or otherness.

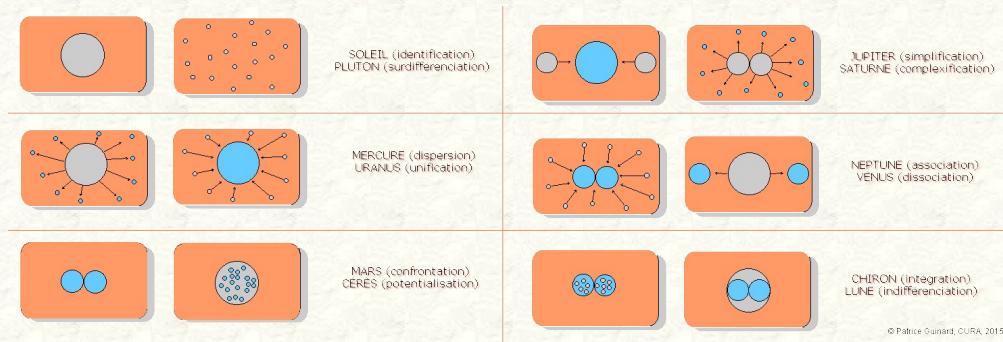
MERCURY (dispersion) opposes URANUS (unification). Dynamic of abstraction and representation. Unification of multiplicity or dispersion of values, concentration or dissemination, centrifugal processes or centripetes.

MARS (confrontation) opposes CERES (potentialization). Dynamics of existential rooting. Breakage or durability. What is or what must be. The current or potential.

JUPITER (simplification) opposes SATURN (complexing). Differences in purpose of experience. Increase or decrease. Amplification or restriction. Enrichment or stripping.

NEPTUNE (association) opposes VENUS (dissociation). Differences relating to experience of experience. Intuitive or sentimental approach, harmonious or passionate. Detachment or attachment.

CHIRON (integration) opposes the LUNE (indifferentiation). Dynamics of existential balance and modes of adaptation and contact: active or passive, combative or defensive, altruistic or selfish, by the invisible or in the immediate.



The Sun is absolute unit (and first that of the solar system), Pluto multiplicity the opening of the solar system to its galactic and stellar exteriority. Pluto is the representative element of multiplicity transneptunian. He is the embodied limit of his field and locks the current model of the Matrix, like Saturn locked the septenary system of the Ancients. If the "tradition" is perpetuated, it is always by resonance to the virtualities of the time and in the updating of new data.

The SUN symbolizes the representation of appearances, the appearance of appearance, the touch of surfaces, the comedy of masks, the reflection, the inexhaustibility of the image transparency of being, the absolute center. PLUTO symbolizes the emanation of essence, the entanglement of landmarks, the negation of appearance, abyss, distancing refractory, the depth of being, the absolute decentering, the multiplicity of homes. Pluto denies unity, the Sun perpetuates and eternizes it.

According to Nietzsche, the Greek tragedy was born in moment (eschylan) where the unlimited depth of the world, which is chaos, untimely emergence and annihilation (Dionysus), is covered with the serene smile of beauty plastic (Apollo): "the whole development of the art is related to the duality of *apollinian* and *du dionysiac*" in *Birth of Tragedy and Posthumous Fragments: Autumn 1869-Spring 1872*, ed. G. Colli & M. Montinari, Gallimard, 1977, page 41). The tragedy resulted from the reunion of dream, of harmony, of measure, of serenity, Apollinian balance, and drunkenness, du delirium, excess, enthusiasm, the dionysiac metamorphosis. In the natal chart of Nietzsche, born in Röcken, South-West of Leipzig on the 15th October 1844, the Apollinian Sun, at  $22^{\circ}$  Libra, is in opposition to a Pluto dionysiac at  $23^{\circ}$  of Aries. Between November 1870 and May 1871 writing of *The birth of tragedy*, Neptune transits its native Pluto into Aries and Uranus retrograde in Cancer (from  $26^{\circ}$  to  $22^{\circ}$ ), double square of his native opposition.

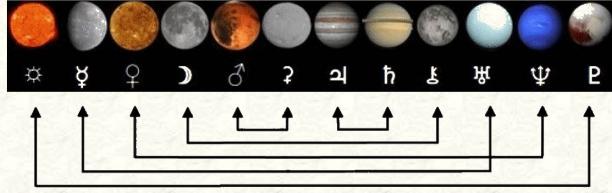
Through the mythical Apollinian figure, Nietzsche described solar idiosyncrasy: "He who according to the root of his name is the "brilliant", the divinity of light, also reigns over the beautiful appearance from the inner world of imagination." (NT in OPC 1.1 pp.43); "The look of Apollo must be "solar", in accordance with its origin" (NT in OPC 1.1:44); "in him the unshaken confidence in this *principium individuationis* and the calm setting of him who is a prisoner of it find their most sublime expression" (NT in OPC 1.1 pp.44); "the dream must end up being worth to us as **'l'appearance of appearance'**" (NT in OPC 1.1 pp.53) - I stress, the very formula by which the astrologer defines the solar function ! Like Apollo, though, the solar does not feel any need to justify itself: it is already formed, completed, complete, perfect. Artist by birth, he masters his surrounding space and acts with inexhaustible faith in himself and in his right.

And it is Pluto that is painted in the guise of Dionysus : "These dionysiacal emotions that, as they win in intensity, abolish subjectivity to the maximum total self-forgetfulness" (NT in OPC 1.1 pp.44); "Man is no longer an artist, he has become a work d'art" (NT in OPC 1.1 pp.45); "millions of beings prostrate themselves in quivering in the dust" (NT in OPC 1.1 pp.45); "Now the slave is a free man, now all the hostile and rigid barriers such as necessity, arbitrariness or "insolent mode" have put between men. (.) not only each feels united, reconciled, confused with his neighbor, but he makes a with all" (NT in OPC 1.1 pp.45).

Nietzsche evokes the dances of Saint-Jean and Saint-Guy, the noisy processions of satyrs and menades - frenzy of sex and death. According to Heraclitus, Dionysus is Hades. Is that he does not represent not a man, but a pack, a multiplicity without order and without prevalence. His kingdom is for everyone and in everyone: insubordination of the rebel against the king, irrecoverability of the outcast against the citizen, savagery of the beast in front of the man. Nothing looks like anything. No design mediation, comparison, evaluation, reason, but ecstatic states paroxysmal self-exits, a surge of crowds electrified at the heart of cosmic agitation.

Transits of the slow planets (Uranus, Neptune and Pluto) they are carrying out profound and lasting transformations in the conscientiousness. In 1871, Nietzsche "experienced" his native opposition Sun/Pluto that takes the form of an equilibrium (Balance) between Apollo and Dionysus. The psychic governs the psycho-mental and imagination. Many antinomies of thought this could be examined according to the model of planetary couples.

Planetary couples, in addition to their intuitive justification, resulting from the qualitative and matrix perception of the astrologer, are, are derived from the order of succession of the planets according to their distance from the Sun, as follows :



Patrice Guinard: Équivalence et Harmonie des structures  
La Matrice astrale I (version 1.1 : 22-12-2015)  
<http://cura.free.fr/2015/1511matrice1.html>

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## The Time of Philosophers

From Plato to Nietzsche, and from Nietzsche to Plato  
by Patrice Guinard

- 1. Cyclic time among the Greeks
- 2. Henri Bergson: Memory and Duration
- 3. Nietzsche: Balance and Eternal Return **Temporal cyclic order (II) Astral cycology (III) Cycles and Men (IV)**



This text, composed of three brief studies on Time, conceived as cyclic (Anaximander) or not (Bergson), in its relation to planetary cycles (Plato) or not (Nietzsche), had served as an introduction to my D.E.A. (Astral cyclical time) supported at the Sorbonne in June 1984. These studies were included in my doctorate (1993) in chapters 32, 33 and 34.

### 1. CYCLICAL TIME IN THE GREEKS

"Achilla will besiege Troy again; the same religions, the same ceremonies will be reborn; history man repeats himself; there is nothing that has not been." (Lucilio Vanini, *On the secrets of nature*)

Anaximander the Milesian introduced, from an essentially moral perspective, the question of permanence and change. The eternal return of all things brings back the same after an almost unlimited series of events and of cyclical transformations. The course of a cycle is accompanied by incessant intra-cyclical changes. The past returns *infinitely* and the becoming is accomplished *indefinitely*. Illustrating the report from Becoming to Return, the concept of *apeiron*, principle (*archen*) of all things, has this double sense of *infinite*, when he designates the eternal return and the "number" of worlds that follow one another, *d'undefined*, when it designates the phases of their accomplishment and the moments of their becoming. [1] And as Nietzsche points out: "Never a being who possesses defined qualities cannot be the origin and the principle of things. The true being, concludes Anaximander, cannot possess definite qualities, otherwise he would be born and should perish like all other things. For that the becoming never stops, the original being must be indefinite." [2]

Every moment is the focus of manifestation of an eternal dynamic in which the Return participates and the Future: "Universal mobilism had been mitigated at Anaximandre by a rhythm of differentiations and reintegrations which, by bending under the same phases the totality of becoming and thus bringing back to reality every being and everything with its atmosphere in space and its background and its consequents in time, had conferred on the moment passes a part of eternity." [3] This results in a triple modality of temporality cyclical: as *Eternal return*, as *Eternal present*, as *Becoming eternal*. [4]

For the Pythagorean Archytas of Taranto, time is "the number of a certain movement, or else, in a way the interval proper to the nature of the universe". [5] In other words, he attributes to the "cycle" of Return a fairly long period great to hold all those of the other cycles. The incommensurability of the "Great Year" makes it such a vast interval, so rich in all possible, that it can easily contain multiplicity lives connected by metempsychosis. This intra-cyclical becoming from the transmigration of souls is eternal truth and infinitely renewed living beings, for "no consciousness unable to cross the threshold of the next cosmic period, each a new cycle presents itself to the consciences where it is reflected like an unprecedented reality or return." [6] The moral consequences of metempsychosis are maintained. [7]

Platonic theory of the Great Year [8] presupposes astronomical periods harmonized with each other, *commensurable*, which are divisors, and which are multiples of the same unit, sidereal day. The positive integer number reflects this unit and rule this perfectly ordered universe that is *the cosmos*. [9] Thus two Saturnian cycles are worth five Jupiterian cycles. The whole planetary cycles form harmonic relationships between them, and inside the large "interval" that synchronizes them.

According to Plato, there is no independent time of one *timeless eternal substance*. Various modalities temporalities are declined according to its first modality, timelessness, which determines them to be what they appear. "We say of her that she was, that she is, that it will be, while she's is the only term that suits him really, and that *she was* and *she'll be* are expressions peculiar to the advancing generation in time; because these are movements." [10]

There's always Plato's, though, *the philosopher* whatever one says, the arrangement of a formidable analytic of language as way, through Socrates, to get rid of problems related to language, and to achieve what is more essential than language: metaphysics, spirituality and reflection on interiority, in other words, the three ways of thinking who liberate the socialized and civilized barbarian from his enslavement to the darkness of *the Cavern*. It's doing reflection beyond the appearances where wade successive pragmatisms and empirisms, which will always be below of thought as long as philosophers live. And Nietzsche followed this path when he writes: "Language and Prejudice on which language is based, there are many obstacles the deepening of internal phenomena and instincts." [11]

It is the soul that lives the temporal. Eternity characterizes the "indivisible substance", permanent, intangible; cyclical temporality the "divisible substance", changing, material. Time is that by which eternity manifests itself. He's his media, an illusion of the soul, a "moving image of eternity". [12] The planetary cycles and the sphere of the "fixed" serve as temporal tracking, because "time was born in the sky". [13] Time is the medium of manifestation of the soul, and "heaven" the measurement of its transformations and states. Time, soul and movement coexist. Time is a psycho-mental representation of the inscription of planetary cycles in the psyche, will say post-platonist astrologers.

Coordination and reporting of seven cycles embedded, those of the planets of the Septenary, to which Plato adds the movement of the local sphere, and to which the modern astrologer will add the cycles of the three trans-Saturnian planets, *punctuate temporality*. Only the Sun and Moon are manifested with evidence. "As for the other planets, men the exception of a small number, did not worry of their revolutions have not given them names, and, when they consider them, they do not measure by numbers their relative speed; so can we say that they do not know that these races wandering, whose number is prodigious and the variety wonderful, constitute time." [14]

Plato does not refer only to planetary sidereal revolutions, but also the relational planetary cycles, and in particular the soli-lunar cycle, of which the quarter is called "first quarter" and half "full moon". From this cycle, lasting 29 days and half, and not 27 days, was developed notion of *month*: "after the moon, having traversed its circuit, catch the sun". [15] This diversity of periods and reports punctuates time.

As for the Great Year, it is the logical product of this design: when "the perfect number time fills the perfect year, at the moment when these eight revolutions, with their respective speeds measured by the circuit and the uniform motion of the same [the sphere of fixed stars], have all reached their term and have returned to their starting point." [16] Finally, the conception of *Timaeus* is a systematization pythagorean theses on time, the legacy of a prior knowledge to the founder of the Hemicycle, of a "religion astral" widespread for more than a millennium in the basin mediterranean, with the principle of variability cyclic and cosmic harmony in the synchronization of transformations psychics and planetary rhythms. [17]

At Aristotle, everything is articulated and organized depending on the individual, the *entelechy*, organism or thing, being actual and acting, existing as it appears in its manifest action. That's why the *instant est* the main constituent of temporality, "on one side, is, division into power of time, on the other it limits and unifies the two parties." [18] Element indivisible, both rupture and presence, it shares the time linearized in past and future; it is "the number movement according to the anterior-posterior". [19] A kind of tautology, since the notion of anteriority presupposes somewhere that of temporality.

Not that Aristotle abandons the hypothesis cyclical and the idea of *apeiron* of the discipline of Thales, but it makes them inoperative, or at least accessory. To the cumbersome interval of the Great Year, it substitutes the primacy of the sidereal day. Time finds its power in the insistence of a present that is sufficient to itself, - moreover Aristotle is the philosopher who is self-sufficient and content easily judgements of "good sense" - both *act* and *power* of temporal. "For one thing, he was and is no more, for the other it will be and is not yet; it is this of which are composed both infinite time and periodic indefinite time." [20] So the Return, folded on a *simple past*, and the Becoming, confused with a simple future, would exist only in relation to the moment that brings them together. The soul no longer moves in its midst, *astral*, neither knows the cyclical dimension of its development: she finds herself autonomous, "irrelated", already *acosmic*. This "simplified" temporality becomes the utilitarian instrument the identification of movements and "acts" of individualities. [21]

For the Stoic Zeno of Citium, and for his distant disciple, the philosopher and astrologer Posidonius of Apamea, the time of becoming, partial, is an illusory appearance: "real" time, total is cyclical in nature. Stoic philosophers will cyclical time and its problems an essential piece of their doctrine (cyclic nesting and synchronization questions, and, modalities of Return, relations of the soul to cycles...), as neoplatonic bishop Nemesius reports (Eighth century AD), enemy of astrology as of Stoicism, and who presents the Eternal Return according to the cycles planetary as a specifically Stoic doctrine: "The Stoics claim that we will see Socrates, Plato, and the other men reappear with their own friends, and their fellow citizens all will have the same thoughts again, all will still do the same things; cities, towns, and fields will become again what they were. They add that this renovation of the universe does not happen once only, but several times, and even that it repeats itself constantly and without end." [22] Plato however had posed the essential in his *Timed*. [22]

The notions of intertwined cycles, of stability and periodic evolution, were at the basis of a cosmic vision of reality, of eastern origin but widespread in all latitudes at the time of *astrobiology*, from the Neolithic according to René Berthelot who forged the expression, later, between 3000 and 300 BC according to Georges Gusdorf: "On the one hand everything would be alive, even the sky and the stars; on the other everything would be subject to digital laws, periodic laws that would be both necessary laws and laws of harmony and stability." [23] The Greek philosophers collected and developed this conception millennium of being and time, organic conception and cosmic, *holist*, which was the largest and most consistent attempt synthesis of human knowledge, before reflection, humanist, then mechanistic, then materialistic and empirical, does not abandon it.

### 2. HENRI BERGSON: MEMORY AND DURATION

"The nature of time must be conceived as a gradual lengthening of the life of the soul; this progress consists of uniform changes and similar to one another; it operates silently through the continuity of the action of the soul." (Plotin, *Enneads*, 7, III)

The Parisian philosopher, professor at the College from France to the heyday, fighting against intellectualism and the scientism of his time, renewed the Cartesian duality body / mind by substituting for the "thinking substance" a kind matter or temporal memory. On reflection discursive, analytical, indirect, external to the object and the fragmenting, perhaps wrongly assimilated to the "Cartesian "thought", it replaces the notion of intuition or "immediate awareness", ability to apprehend synthetic of reality, by contact, by coincidence with the object, participation, *sympathy*. [24]

La *lived duration* will be time of consciousness, given in intuition, the field of consciousness *la confusion* time and consciousness in their common becoming. La the notion of "immediate data of consciousness" refers to the inner feeling of duration which is "the form that takes the succession of our states of consciousness when our self leaves to live, when he abstains from establishing a separation between the present state and the previous states." [25] The duration "all pure" is said to be indivisible, continuous, heterogeneous, because the interpenetration of states of consciousness characterizes their successive moments. "If a state of mind ceased to vary, its duration would cease to flow." [26] Moments do not add up; they agglomerate: "The duration, the, thus restored to its original purity, will appear as a qualitative multiplicity, a heterogeneity absolute of elements that come to blend into the others." [27]

To endure is to constantly transform, to the way of a "sweet glass of water". Water and sugar take "their time" to form sweet water. No difference between the change of state and existence within a state, since the state is that which is transformed, that which is not can isolate itself, which generates in itself a plurality indefinite: "The preservation of the past in the present it is nothing but the indissolvability of change." [28] At every moment, the past is partially present the consciousness. The present results from the *survivability* of a multiplicity of past states, of conservation of an infinity of experiences. An "infinite attention" cannot to distinguish the Before from the Present, which result from our detachment, from our propensity to forget: the past is what we let's give up the present. Memory is inherent in our faculty of *attention* to life.

The state "is simple, and it can not to have been already perceived, since it concentrates in its indivisibility all the perceived with, in addition, what the present adds to it." [29] Every moment lasts in the sense that it coexists with the flow of the past to some degree of "contraction" or unification. [30] To each his time, his rhythm, his duration: "We can imagine well different rhythms, which, slower or faster, would measure the degree of tension or relaxation of consciousness." [31]

This view is opposed to temporary linear physics, which would only be a utilitarian identification of time *in space*, a count of coincidences arbitrary, a measure of the contingent simultaneity of two distant clocks. [32] Indeed, "if all the movements of the universe occurred two or three times faster, there would be nothing to change or our formulas, nor the numbers we enter." [33] The time who passes at most, it marks the periodicity of the inert matter. Duration, a qualitative property in life, cannot be measured by the apparatus of the mechanics. At the qualitative time of the indivisibility of consciousness opposes the quantitative space of the divisibility of the matter. [34]

The Bergsonian self is the bearer of a reality which does not belong to matter: "the interval of quantity quality could not then be diminished by considerations of tension, as by those of extension the distance from the extended to the unexpected?" [35] A memory is opposed to the extensible material *intensive* that is to say tense or likely to be. The intensity is not shrinking or elongation, but propagation, multiplication of factors involved, greater number of objects exterior associated with more interior events. Attention to the external coincides with the tension inside: "We don't see no essential difference between the attention effort and what we could call the soul's tension effort." [36] The extensive/intensive couple claims to lift the opposition between quality and quantity, unified within an "intensive quantity" which would be an attribute of the living - the "extensive quantity" stating that the external measure. [37]

In reality Bergson maintains cartesian dualism - even though Descartes had imagined it the existence of a third substance, called "divine" - and generalizes it: duration/range, states/objects, "pure memory"/"perception pure", continuity/causality, vital/mechanical... La thought of Maine de Biran, to which Bergson never refers, seems to me upstream of this "spiritualist" vitalism: it had been able to articulate, within a unified problem, the three classes of "psychic changes" that consciousness knows, namely simple affections, external sensations, and modifications activities resulting from the intervention of the will.

The union of a past that contracts and an added present defines the character heterogeneous duration, subject to insistence of memory. Time only relates to intervals more or less indefinite, neither successive nor simultaneous, but coexistents. There is always a longer duration, or a longer one small, resorbent any limit. An extreme contraction would contain another duration, the greatest imaginable, that is to say l'eternelle. Only the game of attention and detachment gives the impression of moving from one duration to another.

Relaxed is from the past "unconscious", and the tense past manifested. In sum, it's always the past that is being actualized. The Bergsonian duration is said alive because it is built as it flows, because it is part of a lived continuity. La *variability* states of

consciousness depend on an effort of attention, and the persistence of the object in perception. It results the incessant mixing of the previous states, and nothing really new does not emerge from this facade present of which the past pulls the strings.

No real instant, no, no unpredictability, sudden transformation, metamorphosis, no break-up and rebirth, and ultimately no possibility real renewal, but a persistent re-knowledge, a heavy interiority of all the experience, one bubbly consciousness subjected to functional rumination. Bergson forgot that you can quickly forget.

This duration drains the memory belongs to the same paradigm as a religion that would have carried, originally, the burden of customary morality. [38] Absorption of intuition, but also of imagination, sensitivity, or thought, in a kind of active and tense memory is the symptom of a thought remained flatly "platonic": "Remembering previous analogous intuitions is more useful than intuition itself (...) it displaces the real intuition, whose role is then no longer (...) than to call the memory to give it a body, to make it active and thus actual (...) Perceiving it ends up being just an opportunity to remember (...)". [39]

We would make Bergson the two reviews following additional: to have missed both the nature of consciousness, which obeys schmes clean, relatively independent of experience, and innocence to become in the experience of novelty. Indeed, Bergson links time to soul in its fight against their exteriority material, but he doesn't know what Paracelsus pointed out with brio ( and what did the Greeks ) know, namely that planetary cycles are first internalized cycles, and therefore that the present is renewed according to a configuration, specific to each being, and which is the mark of his destiny. Also, intuition bergsonian, "reflected" because folded on the will and on the effort of attention, chained to an unconscious who would have lost all imponderable character and who would resign in the swampy meanders of the "already lived" - a little Freudian in the end [40] is unable to sniff out what is possible mark of the eternity of the moment and which arises, not by memory, but by some sort of prefeeling, of reverse feeling, not in the form of habitual experience, or, but of a timeless light, and not as a prolonged past, but as a perceived proximity.

### 3. NIETZSCHE: BALANCE AND ETERNAL RETURN

"The earth may have reproduced a million times. It was again a comet, then a sun from which the globe came out.  
This cycle may repeat itself an infinity of times, in the same form, down to the smallest detail." (Dostoyevsky, *The Karamazov brothers*)

"I only have to be the golden balance of all things." (Nietzsche, 1889)

In August 1881, the idea of return eternal of all things is imposed on the philosopher of Sils Maria with evidence, and if Nietzsche himself embodies the "Grand Midi" of western thought [41], it will have to be under the Lord Return. [42] But how to reconcile Return with the innocence of Becoming, with mischief with a "dice stroke", if everything returns, eternally repeated, identical to oneself?

According to Gilles Deleuze, "the eternal return is the being of becoming." [43] That which comes back would not be the same, nor the Similar, nor anything analogous, but the *Becoming* proper: "It is not the being who returns, but to return it itself constitutes being as let him assert himself of becoming and of what is happening." [44] The Eternal Return does not bring back the like, but the dissimilar, for he himself is the Similar, the repetitive form variable contents. [45] Thus, the shapes are not left to chance, but no more that the "contents", and that's what Deleuze calls the "second aspect of eternal return: as ethical thinking and selective". [46] What comes back is the "Will of Power" the *Wille zur Macht*, better qualified by "Will towards the Power", or to Power in the sense given to this term by Castaneda. [47]

If the Power returns - or does not return! - it is not a second round, second draft, or third, for "regarious" and "reactive forces". As for Darwin, the selection only retains "the strong", even if he is not about same strong. Selection is a personal and ethical matter, not an impersonal theory.

Darwinism affirms natural selection most suitable, by the competition ( fight for food, for reproduction, for "survival" ...) and by number. The selection retains the most domesticated and most suitable in the environment. Or Nietzsche remains close to Lamarck for whom transformism means active self-adaptation of organizations thanks to a will internal to one *instinct* improvement, to an effort controlled by an internal necessity. Man or the woman, and perhaps no longer dog, rat or ant, live for species.

For Nietzsche, these are not the most *adapted* who survive, but those who *most disturbed*, they have managed to destabilize their neighbors. Jesus in Palestine! The Christ adventure would probably have remained a simple local delirium, forgotten about history, without activism paul throughout the Mediterranean basin.

Nietzsche: "Against la theory of influence of *milieu* and of external causes : the internal force is infinitely superior. (...) Des *milieux* exactly identical can be interpreted and used diametrically opposite: there are no facts." [48] La force it is never external adaptation but affirmation from within. Evolution, the *cultural* for Nietzsche - and every species of animals has its culture - results from the ability resistance and integration of the most sensitive beings. Almost all of these beings are marked by fragility constitutive, by an inability to adapt, by instability general inevitably But. But that the *sensibility* fortifies itself, that it appropriates itself strength, then a stage has been crossed, and evolution it comes down to history, projects and achievements of these few beings: "An incalculable number of level individuals superior is now dying: but the who *escapes* is strong as the devil." [49] The selection is not quantitative, *statistical*, but qualitative, *elective*. Strength is not defined by abundance but by the rarity. It is the "active forces" that return in what they have positive. But how to reconcile this qualitative return with the inevitable progression of reactive forces? Theory shows that reactive forces have always been present, that they grow even with time if we believe the rumors "spectaculars" (Guy Debord) of the twentieth century expiring.

"Man ! your whole life will be new and always turned like an hourglass, and always and always new it will flow (...) and then you will see yourself finding each pain and every pleasure." [50] These lines are part of the "first aspect of the eternal return: as cosmological and physical doctrine" [51], since there is still no difference among the forces, everything tirelessly coming back to itself. The physico-cosmic scenario assumes the finitude of the future and the infinity time. At this stage, no orientation, selection or distinction, in the process of Return: "Everything has returned: Sirius and the spider and your thoughts at this hour, and this thought, yours, that everything came back." [52] It is not yet the differentiated who returns, the selected, but this eternal "Absurd", the Same, even if it's absurd. "The Eternal Return: as an accomplished nihilism, as crisis." repeats Nietzsche in 1887. [53]

The fact that the same comes back, does not allow yet not to identify it with Being. And can be conceived an entity that does not belong to the Being, nor to the Becoming, but to both simultaneously, and who finally lives to their common border? The Eternal Return embodies this third option, between change and permanence, between atomism and eleatism. Nietzsche he is a Heraclitean, like Plato... A hasty interpretation reduced to mobilism the ideas of the Ephesian, which affirmed harmony opposites: the world is one and in perpetual fluctuation, "eternally living fire", which differentiates and balances perpetually in itself. Not to be motionless, because mobility is an attribute of being, nor of becoming random, because everything is according to the universal law, the *logos* "verb which governs the universal becoming". [54]

Deleuze quotes this text from Nietzsche: "If the universe was capable of permanence and fixity, and if there were in all its course a single moment of being in the strict sense, it does not could no longer think or observe any future" [55], but omits to mention the reciprocal: "if the world was renewed eternally in its becoming, it would thus be posed as something miraculous in itself, divine creating itself freely." [56] Thus the Eternal Return transcends and the Being and the Becoming: it is the Becoming free of all "atomism" and it is the Being free from all eleatism. Finally, it's the Being of Becoming and the Becoming of Being, or the possibility joint of Being and Becoming: *balance between two requirements*, between the two modalities of temporality, and, the Eternal Instant and the Evolutionary Spiral [57], ie between time as presence, and time as becoming.

Balance between the temporal and the timeless, not between a linear time and a circular time: "The world remains; it is not something that becomes, something who passes. Or rather: it becomes, it passes, but it never began to become and will not cease to pass - it will *maintains* dans these two processes he lives by himself: his feces are his food..." [58]

The Eternal Return is not so much "synthesis time and its dimensions" [59], a third (or first) dimension of time, a *eurythmy* of opposites, who repels them while attracting them, who differs from them all the more as he gathers them: "Let everything return, let, it is the most extreme rapprochement of a world of becoming with that of being: summit of contemplation." [60]

Deleuze interprets this association as a subordination of being to becoming. But it is the Will to the Power that brings back what becomes, not the Eternal The result of this is a return: "Print to become the character of being - it is the supreme will of power." [61] Hence the incessant modifications of perspective by shifts and differentiation, the task of restoring the original, the, and the anabase against barbarism: it is, while remaining in the middle various states of decadence, of "re-achieving" the Being always reborn by the Eternal Return. Thus is nietzschean ontological tetrad: the Becoming is what transforms, the Being what remains, the Will is the agent of their rapprochement, and Return its result.

The becoming in its totality, some or the "world" apprehended, vegetable, mineral, or, animal, inanimate, incorporeal, is moved by the Will towards the Power, which determines everything to become what she is. It is not this instinct which would subsume all the others, but it is their common intrinsic quality.

It follows that the "Will power" does not aspire to power for itself, but to the one who is *in itself*, power *clean*, who does not want or desire anything that already exists, in the legitimacy of his being: "I have no memory to have never made an effort for something: in all my life, we can't find a single line of *wrestling*, I am the opposite of a heroic nature; "wanting" something, "aspiring" to something, to have in view a "purpose", a "desire", all this I do don't know him from experience. (...) I would not wish that things were otherwise than they are; I myself don't want to change..." [62] The Will to Power does not set a goal, but cancels its "objectives" by reaching them; it does not pursue what has been not even what is, but attaches to what it feels to become, because its ultimate, immediate and distant destiny at the same time, it is the Return itself.

The Eternal Return is beyond cyclic: it coordinates the stable circle and the winding line of the variable. The unchanging turns when the quicksand drags on. The same does not return in time or in space: it is forever present *in the return*. And even if the period time has an almost unlimited duration, comparable to a thousand *Mahayugas* who form the *kalpa* or a day of Brahma in the *Manava-Dharma-Shastrabrahmanic* tradition [63], the return is never expected. It is immediate and unpredictable, leaving no memory, no "remembrance" in the consciousness: "You think you have a long rest until rebirth - do not you are not deceiving it! Between the last moment of consciousness and the first glow of the new life, it is not "time point" - but like a lightning bolt, still, living creatures would measure it by trillions years and cannot measure it. Timelessness and succession are perfectly compatible, as soon as the intellect has disappeared!..." [64] For Nietzsche, time is both timeless and timeless who looks at the past as well as the future. [65]

In appearance, the Return justifies cohesion at all, the value of life, but also legitimizes the existence of every being, every entity, every moment, every event, since nothing exists outside of Return. He reconciles logic and mysticism, the certainty of death and the longing for the eternity of life, but in this world.

In reality, Return is the perpetual and necessary fulfillment of the Will towards the Power; it ensures the permanence of the "active forces". The "forces reactive", they always come back, *anyhow*. Return is a *total but partial explanation*, who is disinterested the fate of reactive forces and justifies the manifestation of forces active, which regenerate themselves and always prepare to come back when they become, and to become when they come back. How to credit the innocence of active forces? How would the asset survive without reactive? The Noble without vulgar?

Return accomplishes the Being and actualizes the Becoming. "The circular course is in no way the (...) Everything become is inside the circular course and quantity of strength." [66] Le Return is this *poise*, this "same goal" always achieved by Power: "If we suppress the idea of evolution for an end, we will affirm *anyway* evolution? yes, if within this evolution and every moment a goal was found attained, and always the same purpose." [67] How then to reconcile the idea of a selective return with the Becoming as a cyclical moment? Nietzsche replies: "Thinking return as a Principle of selection in the service of the force (and barbarism !) " [68]

It's that a second joint comes into play game: the very idea of Return is selective, *hic et nunc*, and not at the time of the cycle repetition. Yes the active forces return, it is because they have already overcome the test of the Return is that they have the will to return, so the idea of Return is the very test of the selection.

Today is "the new weight" on the human consciousness, the individual and collective ethical imperative, who operates selection within a nihilistic environment: "The question you ask yourself for everything you want to do: "Would I like it so I want to do it countless times?" constitutes the heaviest weight." [69] Return erases the illusion of existing in the enjoyment of a present fugitive, as the "socialist" ideal of the "well-being of the fugitive individual". [70] La Joy, with Beethoven, sometimes the "Happiness" (but did Nietzsche have it once met ?), rather than fun and well-being! - the only values accredited by the companies headless who rush to their loss.

The selection is done on time where the idea of Return shines at the zenith of consciences, and this hour repeats itself an infinite number of times. "And in every ring of human existence absolutely speaking, it always comes an hour where first to one, then to several, or, then to all is revealed the most powerful thought, that of the eternal return of all things - and it is to every once for humanity the hour of Midi." [71]

Selection, or rather self-selection, and even self-election (for he is elected only who chooses himself to be !), is done now for activate Return later. The idea of Return acts differently on consciences and many are those who give up. Gradually, but inevitably, the luminous egg of consciousness does not radiate more and lets itself be invaded and blurred, to take up the image of Castaneda. "Only one who holds his existence to be able to repeat himself eternally, will remain." [72] Cyclical Return is a matter of cosmogony, only as the cosmos is present to consciousness, always revived - by Return.

Thus the Eternal Return can be apprehended according to three modalities: in its essence, it is the balance of Being and Becoming: in its existence and in its relationship to the *Wille Macht*, it provides for the problem maintaining active forces, sensitive forces; in its ideal appearance and by its impact on consciousness, it operates its selective work and discriminator.

The ultimate achievement of active forces lies in the ability to balance: the tightrope walker Zarathustra between heaven and earth. If there is no will but power, there is strength only in balance. It's about to keep at the border, to operate at both ends simultaneously, to follow the "way" in both directions, to work on both sides, to draw the *genealogy* and prepare the *transvaluation*, to bear not a burden, but two, three, four, as heavy as you want, but above all balanced, so that in the middle, in the "noon", arises the *apollon*, dangerous, to the thank you for the slightest breath, but alive. Being an archaeologist, philologist and futurist, visionary! C's sensitivity which operates at the crest between the abysses. The balance is the consequence of an ever more acute differentiation between two associated poles. One does not differ from the other as long as he matches up. Only comparable entities are they can be both simultaneous and equipotent.

So, how to engage Dionysus without Apollo, how to proclaim the Antichrist without Christ? Because Jesus had already understood the eternity of "active forces" and the elimination of "reactive forces": "This heaven shall pass away, and he that is above him shall pass away; but they that are dead shall not live, and those who live shall not die." [73] Christ is the first herald of the "death of God" - of the Jewish god orthodox - and, as Origen pointed out, from the advent du *inner god*, so close, but in the singular, of the gods planetary astrologers: "If people ask you: 'Which sign of your Father is in you?' tell them: 'It's a movement and a rest'." [74]

The "inner kingdom" is precisely this movement and this rest, these flows, ridges and depressions of cosmic, psychic forces and energy *psychic-astral* astrologers say. [75] And we do not disregard the force that is in us, for it is our only "good"; symbolic images and allegories are nothing but pis-aller: "Who has blasphemed against the Father, he will be forgiven, and he that has blasphemed against the Son, shall be forgiven: but he who has blasphemed against the Holy Spirit, he will not be forgiven neither on earth nor in heaven." [76]

Nietzsche, stayed *christian*, opposed severely Jesus to "Christian donkeys": "What does Christ have denied? Anything that brings to present the name of Christian." [77] According to most commentators, Nietzsche would have evolved from the antinomy Apollo/Dionysus (*in the birth of tragedy*) to the opposition "Dionysus against the crucified" (*in Ecce Homo*) with the erasure of the Apollonian polarity. It's a error, for it is Zarathustra, the one for whom the "soul has the longest scale and who can go down the lowest" [78], and also Apollo, who finally proclaims *Homo Ecce*, this enigma, the last sentence of the Nietzschean work: "M'a-t-on understood ? Dionysus in front of Crucified..."

"Hat man mich verstanden? - Diosys gegen den Gekreuzigten..." Gegen, no, not in the sense of *wider* (against, against, opposite) but in the sense of *gegenuber* (opposite, facing each other, and, in balance)! [79] Apollo, an instance of balance and measure,

cannot be one of the forces working the scale : *it merges with the balance herself*. This is why Dionysus does not eliminate the Crucified: they are opposite. Measurement is the desire for extremes, it is accomplished during the appearance of forces, it activates the tension of their confrontation. Apollo is in the knife.

If the Being remains hidden from like Apollo, it is probably that we do not reverse Platonism! A simple change of polarity in the transvaluation is not enough not. And besides, what to overthrow after Plato? Didn't he state the illusion of the sensible world and thereby established, definitively, the "great reversal"? It is enough to change the status of the illusion within Being and Becoming? Such a "second reversal" isn't it superfluous? It can only be coextensive the first because we can only simultaneously veil and unveil l'Etre. And it does not matter what names are given to him: "These assertions trouble you and you doubt that these ideas exist, or, if we admit them, we are forced to recognize that they are unknowable to human nature." [80]

The Eternal Return is an economy of balance. It is the thread of a tightrope walker sharing the abyss, twice dangerous, from one side to the other, such as Being and Becoming. Movement, whether external (Heracitus), psychic (or rather "interior" in Augustine) or mental (Descartes), always changes to an energy. Now, if any of stability could last, it would be forever and no exteriority can disturb it: the Being absolute is inconceivable. If, on the contrary, the movement always produced new figures, the force itself must be infinite: absolute Becoming is also inconceivable.

There must be a "cycle of a number determined changes that continue to take place again". [81] Return is that balance between the eternity of the "force" and its incessant transformation by the Future. "Everything becomes in the repetition of a given number absolutely identical states." [82] So it is not to become "infinitely new" because that would "suppose an infinitely increasing force". [83] It is no more to become evolving towards any "purpose", if not the one of the return himself.

The nature of "strength" is to always come back the same while continually transforming itself; in other words it is temporal. Every moment is new within the cycle, and forever repeated. He belongs *intensely* to being and the becoming. Return is the plumb, not of the whole, but of each moment of the cycle. In short, there is no balance *neutralizing* for the whole, but a balance *intensifying* for each of his moments. [84]

Nietzsche is not wrong to distinguish his own conception of the Return of the one that can be imagined among the Greeks, in particular from the few surviving fragments of the writings of Anaximander and Heraclitus. These are the "states of energy" who return and re-present themselves identical, and not the beings concrete or formal, objects or representations: "The measurement of the force of the All is determined, there is nothing "infinite" (...) On the other hand, the time in which the whole exerts its force is perfectly infinite, that is, the force is eternally identical, eternally active." [85]

So Return is not only the *moment* from the balance, it is also the occasion of the intensification of the force *in balance*. This ontological difference implies divergent "moral attitudes" are. With Anaximander, all emancipation individual is guilty in regard to the Whole, to Being eternal, and must atone for it by death, which is its culmination and the punishment. With Zarathustra, the Becoming, riddled from all moral imperative and all substantiality is restored in his "innocence", that is, in his difference, always reaffirmed by the *Wille Macht*. And thought nietzsche's constitutes *la-force-always-the-self - Mana!* - in act of affirmation of Return.

[1] Le concept d'*apeiron*, repris par quelques docteurs de la scolaistique - qu'on pense à la *quiddité* chez Duns Scot ou à la *déité ineffable* d'Eckhart -, ouvre une perspective métaphysique immense, jusqu'à ce qu'il soit écarté de la réflexion par Descartes et Francis Bacon, et entraîne par son évincement la pensée moderne dans les miroitements illusoires de la mort de Dieu. [Texte](#)

[2] Friedrich Nietzsche, *La naissance de la philosophie à l'époque de la tragédie grecque*, trad. franç. Geneviève Bianquis, Paris, Gallimard, 1938; coll. Idées, p.41. [Texte](#)

[3] Charles Mugler, *Devenir cyclique et pluralité des mondes*, Paris, Klincksieck, 1953, p.27. [Texte](#)

[4] Ce sera le fil conducteur de "mes" trois archétypes de la temporalité, ou des trois fonctions temporelles, à savoir : le *Retour* ou fonction Balance, le *Moment* ou fonction Scorpion, et la *Spirale* ou fonction Sagittaire (cf. la suite de ma thèse). [Texte](#)

[5] Pierre Duhem, *Le système du monde*, Paris, Hermann, vol. 1, 1913, p.80-81. [Texte](#)

[6] Charles Mugler, *Devenir cyclique et pluralité des mondes*, Paris, Klincksieck, 1953, p.82. [Texte](#)

[7] La transmigration (*samsâra*) est une théorie indienne. Au pessimisme du Bouddha et de ses innombrables disciples, on pourra préférer l'optimisme fataliste de son contemporain Makkhali Gosâla, qui conclut à un déterminisme absolu par lequel tout être vivant parcourt son cycle de vie à travers 84.000 incarnations, avant que la délivrance n'adviene, pour chacun, inéluctablement, le moment venu. (cf. Heinrich Zimmer, *Les philosophies de l'Inde*, trad. franç. Marie Renou, 1953; Paris, Payot, 1978). [Texte](#)

[8] Cf. mon texte "Unité et Harmonies du système solaire" in *Le système solaire*. Juin 2000. [Texte](#)

[9] Cf. Alexandre Koyré, *Du monde clos à l'univers infini*, Baltimore, 1957 ; trad. franç. Raissa Tarr, Paris, P.U.F., 1962, p.3. [Texte](#)

[10] Platon, *Timée*, 38, trad. franç. Émile Chambry, Paris, Garnier, 1969, p.417. [Texte](#)

[11] Nietzsche, *Aurore - Pensées sur les préjugés moraux (& Fragments posthumes Début 1880 - Printemps 1881)*, éd. Colli/Montinari (O.P.C.4), trad. franç. Julien Hervier, Paris, Gallimard, 1970; 1980, p.95-96. [Texte](#)

[12] Platon, *Timée*, Op. Cit., 37. [Texte](#)

[13] Platon, *Timée*, Op. Cit., 38. [Texte](#)

[14] Platon, *Timée*, Op. Cit., 39, p.418. [Texte](#)

[15] Platon, *Timée*, Op. Cit., 39, p.418. [Texte](#)

[16] Platon, *Timée*, Op. Cit., 39, p.418. [Texte](#)

[17] Cf. par exemple, de Louis Rougier, *L'origine astronomique de la croyance pythagoricienne en l'immortalité céleste des âmes*, Le Caire, 1933 & *La religion astrale des pythagoriciens*, Paris, P.U.F., 1959 ; Monaco, Le Rocher, 1984, et de Pierre Boyancé, "La religion astrale de Platon à Cicéron", in *Revue d'Etudes Grecques*, 65, 1952. [Texte](#)

[18] Aristote, *Physique*, IV 13, trad. franç. H. Carteron, Paris, Belles Lettres, 1926-1931, 2 vol. [Texte](#)

[19] Aristote, *Physique*, IV 11, trad. franç. H. Carteron, Paris, Belles Lettres, 1926-1931, 2 vol. [Texte](#)

[20] Aristote, *Physique*, IV 10, trad. franç. H. Carteron, Paris, Belles Lettres, 1926-1931, 2 vol. [Texte](#)

[21] Nemesius, *De la Nature de l'homme*, 38, trad. franç. J-B Thibault, Paris, Hachette, 1844, p.221. Cf. aussi Émile Bréhier, *Chrysippe et l'ancien stoïcisme*, 1910 ; Paris, P.U.F., 1951, p.156. [Texte](#)

[22] Cf. Jorge Luis Borges qui note que "le principe de la première conception de l'éternel retour est astrologique" et d'inspiration platonicienne (in *Histoire de l'éternité*, 1965 ; trad. franç. 1985 ; in *Oeuvres complètes*, Paris, Gallimard, 1993, p.413). [Texte](#)

[23] René Berthelot, *La pensée de l'Asie et l'astrobiologie*, Paris, Payot, 1938, p.8. Cf. aussi Georges Gusdorf, *Mythe et métaphysique* (Paris, Flammarion, 1984): "L'astrobiologie introduit une pensée à l'échelle cosmique. Elle articule les apparenances pour mieux les rassembler, elle systématisé, et substitue aux liaisons trop lâches de la participation et de l'appartenance l'idée d'une régulation impersonnelle et intelligible." (p.170). Cf. encore Mircea Eliade, *Le mythe de l'éternel retour. Archétypes et Répétition* (Paris, Gallimard, 1949): "L'homme traditionnel" "accordant aux événements historiques une signification métahistorique, signification consolatrice, mais encore et avant tout cohérente, c'est-à-dire susceptible de s'intégrer dans un système bien articulé où le Cosmos et l'existence de l'homme avaient chacun leur raison d'être." (p.210). [Texte](#)

[24] L'intuition est un concept commun de la philosophie allemande, déjà présent sous la forme d'*intuition intellectuel* chez Nicolas de Cues, lequel distingue en outre l'âme comme *complication* (union), de la connaissance qu'elle produit, qui est *explication* (dispersion). [Texte](#)

[25] Henri Bergson, *Les données immédiates de la conscience*, in *Oeuvres*, Paris, P.U.F., 1959 ; rééd. 1970, p.67. [Texte](#)

[26] Henri Bergson, *L'évolution créatrice*, in *Oeuvres*, Paris, P.U.F., 1959 ; rééd. 1970, p.495. [Texte](#)

[27] Henri Bergson, *Les données immédiates de la conscience*, Op. cit., p.149. [Texte](#)

[28] Henri Bergson, *La pensée et le mouvant*, in *Oeuvres*, Paris, P.U.F., 1959 ; rééd. 1970, p.1389. [Texte](#)

[29] Henri Bergson, *L'évolution créatrice*, Op. cit., p.499. [Texte](#)

[30] Cf. la métaphore du cône, in *Matière et mémoire*, *Oeuvres*, Paris, P.U.F., 1959 ; rééd. 1970, p.293 et p.301-302. [Texte](#)

[31] Henri Bergson, *Matière et mémoire*, Op. cit., p.342. [Texte](#)

[32] Cf. Henri Bergson, *Durée et simultanéité*, in *Mélanges*, Paris, P.U.F., 1972. Bergson reprend les arguments du néoplatonicien Plotin, dirigés contre Aristote, lesquels stipulent que le temps n'apparaît qu'avec l'Âme, la troisième hypostase. La vie de l'âme individuelle est une transformation d'états dont le temps marque le rythme et la durée, et non les mouvements des corps matériels dans l'espace: "mais alors ce n'est plus du temps, mais de l'espace." (Plotin, *Ennéades*, III 7. 8, trad. franç. Émile Bréhier, Paris, Belles Lettres, 1925 ; 1963, p.137). [Texte](#)

[33] Henri Bergson, *Les données immédiates de la conscience*, Op. cit., p.78. [Texte](#)

[34] Bergson sacrifie l'espace en croyant consolider sa notion de durée. Sur l'espace qualitatif, voir mon texte, *Qu'est-ce que l'espace?*. [Texte](#)

[35] Henri Bergson, *Matière et mémoire*, Op. cit., p.319. [Texte](#)

[36] Henri Bergson, *Les données immédiates de la conscience*, Op. cit., p.22. [Texte](#)

[37] Cf. *Les données immédiates de la conscience*, Op. cit., p.50, et *Matière et mémoire*, Op. cit., p.319. [Texte](#)

[38] Cf. Henri Bergson, *Les deux sources de la morale et de la religion*, in *Oeuvres*, Paris, P.U.F., 1959 ; rééd. 1970. [Texte](#)

[39] Henri Bergson, *Matière et mémoire*, Op. cit., p.213. [Texte](#)

[40] "Il n'est pas jusqu'à notre idée d'une conservation intégrale du passé qui n'ait trouvé de plus en plus sa vérification empirique dans le vaste ensemble d'expériences institué par les disciples de Freud." (Henri Bergson, *La pensée et le mouvant*, Op. cit., p.1316. [Texte](#)

[41] Hegel aussi se croit au "grand midi". D'après la théorie astrologique des révolutions des planètes lentes, lesquelles marquaient de nouvelles orientations dans les mentalités collectives, le dernier midi de l'histoire se situerait autour de l'an 1400, à la naissance de Nicolas de Cues, le théoricien de la *coincidence oppositorum*. [Texte](#)

[42] Nietzsche avait probablement lu le philosophe anarchiste Auguste Blanqui, directeur du journal "Ni Dieu ni maître" et auteur de *L'éternité par les astres* (Paris, Germer Bailliére, 1872), décédé en janvier 1881. Jorge Luis Borges fait de Nietzsche et de Blanqui les représentants majeurs de la deuxième parmi les trois principales interprétations, selon lui, du Temps Circulaire (cf. son *Histoire de l'éternité*, 1965 ; trad. franç. 1985 ; in *Oeuvres complètes*, Paris, Gallimard, 1993, p.414). [Texte](#)

[43] Gilles Deleuze, *Nietzsche et la philosophie*, Paris, P.U.F., 1962, p.81. [Texte](#)

[44] Gilles Deleuze, *Nietzsche et la philosophie*, Paris, P.U.F., 1962, p.55. [Texte](#)

[45] En astrologie, la quarte automnale des signes zodiacaux est étroitement liée aux problématiques et à l'englobant temporels (cf. *Signes zodiacaux et Englobants de la conscience*). Le premier stade, celui de la Balance (et Nietzsche est né un 15 octobre), commence précisément par le Retour, dont les modalités, périodicité, alternance et synchronisation, définissent la dynamique de plusieurs cycles enchaînés (cf. mon article, "Les trois figures de la temporalité", in *Cahiers Conditionnalistes*, 8, 1984, Mortagne-au-Perche). La première "interprétation du temps circulaire" (selon Borges), celle des Grecs et des astrologues, admitt une périodicité intra-cyclique infinie au sein d'une organisation inter-cyclique indéfinie. Autrement dit, et en raison de l'incommensurabilité des cycles planétaires (Oresme), pour un intervalle de temps donné, aussi grand qu'en voudra, les contenus ne se répètent jamais, même si les innombrables "retours" permettent de cerner des ressemblances. [Texte](#)

[46] Gilles Deleuze, *Op. Cit.*, p.77. [Texte](#)

[47] Cf. Carlos Castaneda, *Histoires de pouvoir*, 1974; trad. franç. Carmen Bernand, Paris, Gallimard, 1975; et *Le second anneau de pouvoir*, 1977; trad. franç. Guy Casaril, Paris, Gallimard, 1979. Seuls les ânes ne savent comprendre pourquoi on est "nietzschéen". Les concepts de Nietzsche ont été dénaturés et dressés comme des épouvantails -- à moineaux et moitiés de penseurs -- telle la "Volonté de Puissance" qui n'est pas *pouvoir*, contrairement à ce qu'entendent par là les "réactifs", mais *vie*. Elle incite chaque être, plante ou animal, à atteindre son plein développement, son épanouissement, sa sérénité, sa force de vie. La "pensée réactive", elle, se soumet aux appareillages de gestion, d'administration, de spectacle, et ne survit que machinée par les images d'une extériorité épousée, celles des agissements insipides d'une pseudo-vérité du spectacle, d'une organisation sportive ou d'une équipe politique. [Texte](#)

[48] Nietzsche, *Fragments posthumes (Automne 1885 - Automne 1887)*, éd. Colli/Montinari (O.P.C.10), trad. franç. Julien Hervier, Paris, Gallimard, 1978, p.154. Aux "milieux", Nietzsche a tendance à substituer le sang. Je n'accorde pas cet "héritarisme néo-shakespeareen" et crois même que le renouveau des forces de l'esprit provient souvent d'un sang neuf, "populaire", sans préjuger du rôle prépondérant de l'astral (cf. ma thèse sur la philosophie astrale, <http://cura.free.fr>). [Texte](#)

[49] Nietzsche, *Fragments posthumes (Printemps 1884 - Automne 1884)*, éd. Colli/Montinari (O.P.C.10), trad. franç. Jean Launay, Paris, Gallimard, 1982, p.281. [Texte](#)

[50] Nietzsche, *Le Gai Savoir et Fragments posthumes (1881-1882)*, éd. Colli/Montinari (O.P.C.5), trad. franç., Paris, Gallimard, 1982, 11 [148]. On trouvera une partie (1881-1882) des fragments de Nietzsche consacrés à l'idée d'éternel retour, traduits par Lionel Duvoy (Cahier virtuel d'études philosophiques, 2002), à cette adresse: [http://site.voila.fr/Cahier\\_Virtuel/nietzsche/frgts0801.htm](http://site.voila.fr/Cahier_Virtuel/nietzsche/frgts0801.htm) [Texte](#)

[51] Gilles Deleuze, *Op. Cit.*, p.53. [Texte](#)

[52] Nietzsche, *Le Gai Savoir et Fragments posthumes (1881-1882)*, éd. Colli/Montinari (O.P.C.5), trad. franç., Paris, Gallimard, 1982, 11 [206]. [Texte](#)

[53] Nietzsche, *Fragments posthumes (Automne 1887 - Mars 1888)*, éd. Colli/Montinari (O.P.C.13), trad. franç. Pierre Klossowski & Henri-Alexis Baatsch, Paris, Gallimard, 1976, p.19. [Texte](#)

[54] Traduction des aphorismes 1 et 33 d'Héraclite par Yves Battistini, in *Trois présocratiques*, Paris, Gallimard, 1955 ; 1968. [Texte](#)

[55] Gilles Deleuze, *Op. Cit.*, p.53. [Texte](#)

[56] Nietzsche, *Le Gai Savoir et Fragments posthumes (1881-1882)*, éd. Colli/Montinari (O.P.C.5), trad. franç., Paris, Gallimard, 1982, 11 [292]. [Texte](#)

[57] Cf. mon texte: "Les trois figures de la temporalité", in *Le temps cyclique astral*, D.E.A. Paris I - Sorbonne (dir. Jacques Bouveresse), 1984; reprint in *Cahiers Conditionnalistes*, 8, 1984, Mortagne-au-Perche). [Texte](#)

[58] Nietzsche, *Fragments posthumes (Début 1888 - Janvier 1889)*, éd. Colli/Montinari (O.P.C.14), trad. franç. Jean-Claude Hémery, Paris, Gallimard, 1977, p.149. [Texte](#)

[59] Gilles Deleuze, *Op. Cit.*, p.55. [Texte](#)

[60] Nietzsche, *Fragments posthumes (Automne 1885 - Automne 1887)*, éd. Colli/Montinari (O.P.C.12), trad. franç. Julien Hervier, Paris, Gallimard, 1978, p.302. [Texte](#)

[61] Nietzsche, *Fragments posthumes (Automne 1885 - Automne 1887)*, éd. Colli/Montinari (O.P.C.12), trad. franç. Julien Hervier, Paris, Gallimard, 1978, p.302. [Texte](#)

[62] Nietzsche, *Ecce Homo (Wie man wird, was man ist)*, trad. franç. Henri Albert, Paris, Mercure de France, 1909 ; Paris, Denoël/Gonthier, 1976, p.62. [Texte](#)

[63] Cf. le livre 1 des *Lois de Manou*, que Nietzsche appréciait: trad. franç. A. Loiseleur-Deslongchamps, Paris, Garnier, [1939]. [Texte](#)

[64] Nietzsche, *Le Gai Savoir et Fragments posthumes (1881-1882)*, éd. Colli/Montinari (O.P.C.5), trad. franç., Paris, Gallimard, 1982, 11 [318]. [Texte](#)

[65] C'est un temps Balance/Sagittaire (cf. *Zodiaque et Temporalité*). Le 15 octobre 1844, à Röcken en Thuringe comme ailleurs, le Soleil était en Balance et la Lune en Sagittaire dans le zodiaque tropique des astrologues. [Texte](#)

[66] Nietzsche, *Le Gai Savoir et Fragments posthumes (1881-1882)*, éd. Colli/Montinari (O.P.C.5), trad. franç., Paris, Gallimard, 1982, 11 [157]. [Texte](#)

[67] Nietzsche, *Fragments posthumes (Automne 1885 - Automne 1887)*, éd. Colli/Montinari (O.P.C.12), trad. franç. Julien Hervier, Paris, Gallimard, 1978, p.213. [Texte](#)

[68] Nietzsche, *La volonté de puissance*, trad. franç. Geneviève Bianquis, Paris, Gallimard, 1935, vol. 2, p.286. Qu'on me pardonne d'osier encore user de la très décriée, et pourtant bien maniable, édition de Friedrich Würzbach. [Texte](#)

[69] Nietzsche, *Le Gai Savoir et Fragments posthumes (1881-1882)*, éd. Colli/Montinari (O.P.C.5), trad. franç., Paris, Gallimard, 1982, 11 [143]. [Texte](#)

[70] Nietzsche, *Le Gai Savoir et Fragments posthumes (1881-1882)*, éd. Colli/Montinari (O.P.C.5), trad. franç., Paris, Gallimard, 1982, 11 [163]. [Texte](#)

[71] Nietzsche, *Le Gai Savoir et Fragments posthumes (1881-1882)*, éd. Colli/Montinari (O.P.C.5), trad. franç., Paris, Gallimard, 1982, 11 [148]. [Texte](#)

[72] Nietzsche, *Le Gai Savoir et Fragments posthumes (1881-1882)*, éd. Colli/Montinari (O.P.C.5), trad. franç., Paris, Gallimard, 1982, 11 [338]. [Texte](#)

[73] *L'Évangile selon Thomas*, 11, in *Les livres secrets des gnostiques d'Égypte*, trad. franç. Jean Dorese, Paris, Plon, 1959 (vol. 2). [Texte](#)

[74] *L'Évangile selon Thomas*, 55, in *Les livres secrets des gnostiques d'Égypte*, trad. franç. Jean Dorese, Paris, Plon, 1959 (vol. 2). [Texte](#)

[75] Sur l'éducation de Jésus parmi les savants et astrologues esséniens, voir mon texte, *L'étoile de Bethléem: Un scénario organisé par des astrologues*, CURA, Janv. 2002. [Texte](#)

[76] *L'Évangile selon Thomas*, 49, in *Les livres secrets des gnostiques d'Égypte*, trad. franç. Jean Dorese, Paris, Plon, 1959 (vol. 2). [Texte](#)

[77] Nietzsche, *Fragments posthumes (Début 1888 - Janvier 1889)*, éd. Colli/Montinari (O.P.C.14), trad. franç. Jean-Claude Hémery, Paris, Gallimard, 1977, p.263. [Texte](#)

[78] Nietzsche, *Ecce Homo*, trad. franç. Henri Albert, Paris, Mercure de France, 1909 ; Paris, Denoël/Gonthier, 1976, p.126. [Texte](#)

[79] Les traductions plus anciennes d'Alexandre Vialatte et d'Henri Albert sont préférables sur ce point à la traduction nouvelle parue chez Gallimard, qui entretient la confusion. [Texte](#)

[80] Platon, *Parménide*, trad. franç. Émile Chambray, Paris, Garnier, 1967, p.223. [Texte](#)

[81] Nietzsche, *Le Gai Savoir et Fragments posthumes (1881-1882)*, éd. Colli/Montinari (O.P.C.5), trad. franç., Paris, Gallimard, 1982, 11 [305]. [Texte](#)

[82] Nietzsche, *Le Gai Savoir et Fragments posthumes (1881-1882)*, éd. Colli/Montinari (O.P.C.5), trad. franç., Paris, Gallimard, 1982, 11 [245]. [Texte](#)

[83] Nietzsche, *Le Gai Savoir et Fragments posthumes (1881-1882)*, éd. Colli/Montinari (O.P.C.5), trad. franç., Paris, Gallimard, 1982, 11 [213]. [Texte](#)

[84] Pierre Klossowski a souligné l'importance de la notion d'équilibre chez Nietzsche, mais en passant à côté, en la rabattant aussitôt sur du pathologique (cf. p.333-340) - comme il réduit la tonalité d'âme (*Stimmung*) et l'émotion conceptuelle à de l'affect, et les impulsions et instincts, à la source de la conception nietzschéenne, au pulsionnel freudien! Le concept d'intensité y est déraciné de son contexte temporel, comme chez d'autres "nietzschiens", par exemple Jean-François Lyotard. Le Retour devient ainsi une "parodie de doctrine" ! Une telle exégèse est le symptôme d'un enlisement intellectueliste dans le dualisme corps/esprit. Des "cartésiens" qui s'ignorent ! (Cf. Pierre Klossowski, *Nietzsche et le cercle vicieux*, Paris, Mercure de France, 1969 ; et Jean-François Lyotard, *Économie libidinale*, Paris, Minuit, 1974). Nietzsche n'est pas un penseur dualiste, contrairement à la troupe des "singes de Zarathoustra", introduite en fanfare par un Georges Bataille. [Texte](#)

[85] Nietzsche, *Le Gai Savoir et Fragments posthumes (1881-1882)*, éd. Colli/Montinari (O.P.C.5), trad. franç., Paris, Gallimard, 1982, 11 [202]. [Texte](#)

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## Logic of the natal theme

### Horoscopes I

by Patrice Guinard

- 1. The four determinisms
- 2. Individual difference and natal theme
- 3. Preconditions for interpretation of the theme
- 4. Interpretation: the example of Goethe
- 5. The limits of interpretation
- 6. Ethics and Astral Differentiation **Reform of the astrological chart (Horoscopes II) Horoscopic practices (Horoscopes III)**



*This text covers chapters 54 to 57 of my doctoral thesis (1993).*

#### 1. THE FOUR DETERMINISMS

*"There is no chance, there is no freedom except for our ignorance." (Felix Ravaisson)*

*"Hoc quoque fatale est, sic ipsum expendere fatum. -- And this is another effect of fate: to be held myself to to expose the ways." (Manilius, IV 118)*

The astral conditions the organization of the living, as that of the psychic. He informs it, forms the weft, the lacis. He creates a sort of *Gestalt* in the arrangement of the nervous system : *"The heaven acts upon man during his life like the strings of a peasant tie randomly around the squashes of field: the knots do not push the squash, but they determine its shape. De even heaven: he does not give man his habits, his story, his happiness, his children, his wealth, his wife, but he shape his condition."* (Kepler, Letter of April 1599 to the Chancellor of the Duke of Bavaria Hans Herwart von Hohenburg (1553-1622), in *Gesammelte Werke*, vol. 13, Briefe 1590-1599, ed. Max Caspar, Munich 1945, pp. 305 sq. and pp. 232; cited in Arthur Koestler, that's, *Sleepwalkers: An essay on the history of the conceptions of the Universe*, 1959 ; trad. fr. Georges Pradier, Paris, Calmann-Levy, 1960, p.286; cf. also Jaroslav Mixa, "Kepler in Prague", in *Astrological Notebooks* 150, 1971, pp. 33).

Conditional environments (energy, space, time, structure) are the origin of specific modes of determination. Four factors build the human : integral determinism for omniscient intelligence (in the manner of Laplace, although the notion of "force" and that the physico-chemical explanation is part of a relative reference, of energy type). The individual is the variable fruit resulting from balance momentary between his heredity genetics, its socio-cultural environment (mores, social, customs, ways of life, mental representations), its environment natural (geo-climatic factors) and its astral conditioning.

In the second chapter of his *Tetrabiblos*, Ptolemy had stressed the importance of factors extra-astrological, all dynamic and likely to evolve : seed diversity ( blood, race ) diversity of countries and places ( soil ), variability foods, customs and manners ( education culture ). What everyone "is" depends at all times on updating the four modes of determination, as well as experience acquired and memorized. Factors conditional vary over time and shape the individual by the repetition of incident constants and rhythms, by the insistence of certain operators.

Four conditioning flows, articulated two by two, and, shape the human condition: the astral (conditioning structural) gives shape to biological (conditioning energy), and socio-cultural (conditioning temporal) relativizes the telluric (spatial conditioning). The astral and biological are programmatic; telluric and socio-cultural are circumstantial.

Pavlov had linked the biological to the social in his physiology large cerebral hemispheres. The link which unites the absolute exciting with its conditional exciting is first natural, before being repeated, acquired (Cf. *Physiological correlations*). The learning is done without clash or compulsion. The body gradually learns to distinguish between signals that could lead to "satisfaction". Le brain spontaneously establishes new circuits reflexes (conditional reflexes). The concept of "zone associative" (linking a random stimulus but repeated at an unconditioned stimulus) gives the social environment by nature random, a character of necessity, all the more marked as he it is the result of persistent nervous relationships and repeated. A network of conditional relations, which immerses the organism in a medium where existential roots coordinate with hereditary instinctual reactions.

Modern thought, in its ignorance of two of the four modes conditioning (the telluric and the astral), condemns itself to think of the relations between constituent media only in a way antagonist (opposition of genetics to socio-cultural). This partial and partial approache, dualistic and wobbly, favours illusions attached to free will and freedom responsibility. It would be legitimate to refine the reports between the innate and the acquired, and correlate the biological to the bio-astral, and socio-cultural to geo-telluric.

Rarely has it been highlighted with more than clarity only in the chapter "Sex and temperament" of the major work of ethnologist Margaret Mead, the insufficiency of interpretation of individual differences in temperament by the consensual theory of the social milieu and genetic inheritance : *"If human nature was like a perfectly fine substance homogeneous, that there were no specific forces nor serious differences in individual structure, so probably the personalities who oppose too much violently to social pressure should not end up in such dissimilar environments. If the diversity of individuals it was due to accidents in the process genetics, we wouldn't see these same accidents happen repeat with the same frequency in civilizations very contrasted with each other others, only by their methods of education opposites."* (in *Mores and Sexuality in Oceania*, 1928-1935 ; trad. fr. Georges Chevassus, Paris, Plon, 1963; Presses Pocket, 1982, pp. 315). *"Our hypothesis is only an extension of that advanced by Ruth Benedict in his Patterns of Culture. Let us admit that there are between them human beings of temperament differences well defined, differences which, if they are not entirely hereditary, are established from less on a hereditary basis very little time after birth. (...) These differences, which finally, they aggregate with the character structure adults, constitute the substance even from which civilization is being developed. A certain type of temperament, or a combination of related and assorted types, seems to be preferred to others, and this choice colors the whole structure of society"* (*Ibidem*, p.316). These Patterns say Culture which inform the organism in the time is none other than astrological operators.

Astrology is the study of the psychic and psycho-mental forms of nervous structuring, resulting from the integration of planetary rhythms. Le Russian scholar Alexander Chijevsky or Chizhevsky (1897-1964) was one of the precursors of the study of the influence of planetary positions on the distribution and the intensity of geo-electric forces and geo-magnetic (cf. *Epidemics and electromagnetic disturbances of the external environment*, Paris, Hippocrates, 1938). Many other works followed, among by American engineer John Henry Nelson (1903-1984) and German climatologist Theodor Landscheidt (1927-2004). However, the examination of planetary influences or astral bodies of a physical nature (for example, the phenomenon of tides) it is not astrology but physics.

Geo-biology, discipline to be born or still in stand-by, would have the task to study the influence of the place on the individual, independently of socio-cultural factors, and in connection with geo-magnetic fields and currents atmospheric. The soil and the atmosphere, which I group under the term generic of "telluric", constituted for the German physician and psychologist Willy Hellpach (1877-1955) with heredity and the socio-cultural environment third type of influence on the organism and on the state of its vitality (cf. *Geopsycie : The human soul under the influence of weather, climate, soil and landscape*, 1911 ; 1939 ; trad. fr. Ferdinand Gidon, Paris, Payot, 1944). L'idea is ancient and goes back at least to Hippocrates who analysis in this treatise *Airs, waters and places* (ed. trad. Charles Daremberg, Paris, Payot, 1843) the organization of the seasons, the geographical orientation of the cities, winds, and the quality of soil and water doubt there would also be much to find in the old theory of "climates" of which still remain some faint traces in a Montesquieu.

Yet spatial anisotropy concerns astrology only in the extent to which the astral influences other factors. From astral biological, from biological to telluric, from telluric to socio-cultural, that is, following a zodiacal cycle underlying, there is a hierarchy in the order of causes, which is translated for the consciousness by the feeling of a increasing freedom. Only the astral, as encompassing universal, is, operates on the other three modes of determination : *"the heaven, which encompasses everything, exercises a preponderant power and determines other factors and causes without being determined by them."* (Ptolemy, *Tetrabiblos*, 2, I).

The astral structures the biological. Les etienne Guille's work underlines the regulation of the A.D.N. molecule by alchemical metals related to the Septenary planets. Theory genetics refers to chance, to the so-called "lottery" of heredity to "explain" sharing chromosomes during cell division. Yet Jean-Pierre Changeux notes the difficulty *"imaging one differential distribution of the product of the genes of a one and the same nucleus towards each of its ten thousandapses."* (*The neuronal man*, 1983, Paris, Fayard, 284). Indeed, how would the formation of the nervous system controlled by the genetic code alone ? *"The expression differential genes simply does not explain, the extreme diversity and "specificity" of connections between neurons"* (*Ibidem*, p.284). Therefore the necessary hypothesis of an impact temporal written in the genetic code and which would justify cell differentiation processes, calls for the planetary and their qualifying function.

The biological in turn acts on the telluric: the action of plants, animals and humans contribute to shape the habitat of the living world. And the telluric acts on the socio-cultural: geo-climatic factors guide technological, economic, linguistic and cultural variables, such as the German geographer Friedrich Ratzel (1844-1904) in his *Anthropogeography* (1882-1891). Les possibilities to get rid of determinism are more affluent for socio-cultural factors than for the geo-climatic factors, or only for biological factors and astral. The predominant presupposed influence the socio-cultural environment is generally accompanied by a ignorance of more subtle (and especially astral) influences, which is the mark of deluded minds, and all the more so chained and alienated that they believe themselves free from determinations that they deny or minimize .

One can change (certainly with difficulty, and in the measure of a relative ignorance of the causes that determine what we can believe to be choices) of profession, friends, images and cultural conditioning, and even existential environment and habitat. A relative transformation of energies organic can be done through nutrition appropriate and to bodily techniques and respirators. Astral conditioning itself can be relatively diverted by the action of substances minerals and plants, as recommended Paracelsus : *"The specificity of the disease and the remedy depends on nature and the astral origin of specific substances, metals in particular (...) Every organ and every plant has its planet (astrum), which closes the cycle of correspondences, which embrace celestial bodies, minerals, herbs of the upper world and the anatomy, normal and morbid, of the world inferior."* (Walter Pagel, *Paracelsus. Introduction to Renaissance philosophical medicine*, trad. fr. Michel Deutsch, Paris, Arthaud, 1963, pp. 163-164).

However, a perspective meta-rational implies determinism integral, final, which can only be reported, but never fully specified. Because the idea of determinism does not only express a necessity, but also the determination of this necessity, its effective representation. Or the indication of conditioning factors does not imply comprehensive determination of realities conditioned. The voluntary perspective cannot be removed, provided you put it feeling of freedom as a prerequisite to the emergence of the will, without believing for it is as much about independence or autonomy absolutes, and without anchoring this parole in a moral issues of responsibility and duty (in the manner of Kant).

The idea of free will expresses a limitation of consciousness, blindness of the mind. True freedom does not is not the result of a choice, but of a necessity : *"Is it so whoever can choose who is free ? No, that one alone is free who, having opted forever, that is to say more likely to fail, is no longer forced to hesitate."* (Villiers de l'Isle-Adam, Axél, Paris and London, J. Mr. Dent, [1900], page 196). It demands integration into the whole, an acceptance of the divine law (Zenon of Citium) and its destiny, an adequacy of consciousness to order universal, a participation of the being in cosmic interdependence. There is freedom only through the fulfillment of his astral psychic potential, that is, conceptualized : of his personal project. It is to obey the astral, it is to find oneself literally "sider" (etymologically "influenced by the stars") is to recognize and accompany the psychic-astral fluctuations, grant them to external variables, and thus accomplish the gesture necessary and present and possible of his inner freedom.

#### 2. INDIVIDUAL DIFFERENCE AND NATAL THEME

*"As you have begun, you will remain, whatever be the circumstances and your efforts, for they surpass birth and ray of light that the newborn meets."* (Holderlin, *The Rhine*)  
*"We were born at a given time, in a given place, and we have, like the crus famous, the qualities of the year and the season that we saw us born"* (Jung, *Man to discover his soul*)

Few philosophers have understood diversity individual: few will have brought it into the heart of their thought. The multiplicity of capabilities individual was one of the arguments of the Greek skeptic Aenesidemus, disciple of Pyrrho, to justify the suspension of judgment (epocheted) and the relativity of human knowledge. Spanish scholar Juan Luis Vives (1493-1540) is based on the notion of *ingenium* (personal quality of mind, psychic tone strictly individual innate) to legitimize the character difference. Vauvenargues argues that this specific individual quality, claimed by each as the quality of the mind in general, explains the uncertainties of knowledge, which could be reduced according to a typology of knowing minds. Wilhelm Dilthey said the close dependence of the cognitive on the psychic. La diversity of philosophies is linked to that of dispositions of mind and the history of the culture itself could be analyzed as a conflict between temperaments (Cf. mes *Philosophical decades*).

Thought, delivered to itself and to reason alone, even when it holds account of the diversity of idiosyncrasies, remains empirical : from Hippocrates to the various systems characterological causes of differentiation appear uncertain, the multiplicity of trends in each one is difficult to reduce to a type given character, and especially the variability of the individual himself, his "self-variance" (Valery), is not integrated into the problem of inter-individual variability. The observable behavioral variables a virtual psychic structure, which is represented by the birth chart. Only astrology is able to present a comprehensive justification for the difference.

The theme does not provide information about temperament or temperament character or personality, but on idiosyncrasy (notions defined by the four conditional environments in *The quadrupolar zodiacal archetype*). It does not indicate the objective manifestations of being, but their subjective relationship to consciousness. One answer specific, taking into account biological data, hereditary, geo-climatic and socio-cultural incidents, in view of the experience gained, has not a certain probability of occurrence. The natal theme is an archetypal map of the personal psyche (*chart and map*), one mandala, a figurative scheme of individual psychic potential, a pure form without content, a "sign" of the soul, always in below what it is essentially, but a sign living that is understood according to external elements which energize him and which he deepens in return. The theme does not it is not about events, facts, or even the existential, but it informs about the motivations more or less unconscious, on primordial psychic colorations. He does not allows that incidentally to grasp the multiplicity of psycho-mental desires and attitudes that result from the interweaving of astral factors (planetary, sectoral, etc., aspectual, zodiacal) to extra-horoscopic factors, because it do not embrace mental representations, habits, or, and other forms of synthesis that everyone could have established in depending on its existential situation. The theme does not inform on the accident, physical and visible, but on the incident, psychic and lived internally. That is why he is not influence, but only an astral incidence. Prediction is a decoy, and any psychological description is only indicative.

Each one cuts and isolates within a common continuum, a plurimaterial field, its perceptual universe (consisting of its dominant planets), its constants reactionary (dominant zodiacal), its field of realization (sectoral dominant), its moments of transformation (transits and cycles). The theme is just one indicator of this own division and selection to each. The theme is the snapshot of a force field mobile, but is not an indelible imprint in the manner of a photographic plate, because it is susceptible to variations in the time (transits) and space (relocation). He marks them structural psychic connections that will be later developed. We are not his theme, we become it gradually, tardily.

The different modes of reactivity (signs zodiacals), of perception and apprehension of reality (planets), integration with the environment (astral houses) and cyclical organization of these factors, exist all, little or nothing, in each organism. How do we get there then to this specialization? Essentially by the reiteration of certain phases, by the frequency of certain rhythms, by the repetition of certain configurations. It's return mercury at a particular position, it is the repetition of the impresses that are linked to him, that make the Mercurian. Le psyche is developed by the crystallization of certain forms of impregnation. La persistence of mental representations elaborated to the given moment directs the subsequent perception. These representations, variable and related to the situation existential, interfere with new more or less indeterminate impulses. The impression becomes clearer, it becomes "disposition". Of even, the zodiacal sign becomes operational by the strengthening of certain phases. So for an astral factor influences, desensitization (is necessary under the environmental pressure human who accelerates the differentiation) to alternating non-reinforced phases with that of the factor considered, and the stabilization of representations attached to recurring impressions.

However, this "influence" is never reducible to a series of determined character traits. One simple characterological type, a monotype, is never more than one stereotype of mind. The freer the individual is internally, the less free he is inclined to establish psycho-mental correlations defined or definitive. It's not so much the repetition of impressions and "changes of consciousness" as Maine de Biran laments in habit, that the fixation of mental mediation that blocks their renewing and decreasing sensitivity. This quasi-mechanical repetition is a true degeneration of the soul, today maintained by the devices of technology in the circuits of said communication, and maintained by the adhesion of the masses to the media artifacts.

The notion of synchronicity, formalized by Jung and Pauli in 1955 in *The Interpretation of Nature and the Psyche* (London, sir, Routledge and Paul Keegan) has authorized some astrologers to pretending to predict events. New avatar of causal explanation, considered as simple simultaneity between planetary transit and individual events, up to justify the timing of consultation and questioning transcending the native hour (see for example the hourly astrology of Geoffrey Cornelius, divinatory and cathectic, irrational and the astronomical cycles : *The moment of astrology*, London, Arkana/Penguin, 1994). Now Jung, ignorant it is true astrology horaire had stated precisely that the concept synchronicity did not apply to astrology, that "la astrological correspondence is probably not of a nature synchronous but, for the most part, causal." (in *Synchronicity and Paracelsica*, trad. fr. Claude Maillard and Christine Pfleiger-Maillard, Paris, Albin Michel, 1988, page 272).

But precisely : there is no causality of the stars to men (the first not being external to the latter, as has underlined Paracelsus), no more than there is synchronicity, but a differentiated integration including products the results are theoretically unpredictable because they depend on the situation existential of each. Perhaps the notion of "causality could be invoked formative" (non-mechanistic causality) with the biochemist English Rupert Sheldrake, that is to say the existence of a morphic or morphogenetic field specific to each organism, and a kind of intrinsic cumulative memory that is organized through the repetition (cf. *A New Science of Life: the hypothesis of formative causation*, 1981). The configuration illustrated by the natal chart is a personal psychic archetype that has its requirements, even if it is possible to write the most varied psycho-mental contents. It is a pierced canvas, open in each of its foci and supporting unstable bonds. Each new impulse readjusts the connections internals. So it is evolutionary: trends are not manifest that "in time" by transformations related to the unfolding of planetary cycles.

### 3. PREREQUISITES FOR INTERPRETATION OF THE THEME

"If sometimes we are wrong in predictions, art in however, its whole must not be condemned. Let us reject the art of conducting ships, because often it are shipwrecks coming?" (Ptolemy)

"Most of those who have meddled in this art have it spoiled by leaving the natural principles for to predict more than one can learn from his stars, and the excess to which they wanted to carry their predictions has fallen into so many mistakes, that art has been despised by the Artisan's fault." (Eustache Lenoble)

Two operations already exist the interpretation of the nativity theme: its construction or representation by a figure in general plane from the state of the sky to the birth of the individual, and consequently the location of the planets and angles on the ecliptic circle, the determining their relationships (the Aspects and Figures) counts given a certain angular deviation (or Orb), the delimitation of astral houses, and determination privileged relationships between planets, signs zodiacals and Houses (or Masters). Thus are put in place and the Planets, the Angles, the Aspects and Figures are coordinated, zodiac Signs, Houses, Masters. Then one clarification or even simplification of these factors is found necessary to focus interpretation on the essential: by the search for the dominants of the theme, by the hierarchy of its operators (planets, planets, signs and houses), otherwise it is possible to support anything and to justify any a priori judgment or prior conviction. Hierarchicalization of operators is a safeguard of interpretation.

In short, it is a question of reducing the complexity of the theme to his lines of force. The theme is indeed a aggregate of disparate trends, an area of conflict of forces divergences. Knowing yourself is first to know one's psychic-astral dominants, i.e. the engine of his idiosyncrasy and his "instincts". Practically, each factor is assigned a coefficient of power. This hierarchy of operators in depending on their location and relationships turns out necessary for knowledge of the reports of subordination. Every practitioner has their own recipes. In general empiricism and amateurism reign in the matter. Accurate and logical coding founded pallie to the uncertainties and errors of the interpretation.

Thus the astral theme is most often summed up in four or five planets (priority given to planets located at the Angles of the theme as well those who are conjoined or opposed to the luminaries, Sun and Moon, although it is necessary to take into account all aspects and masteries), at about three signs (sun sign, lunar sign, and signs occupied) by at least three planets) and two houses (usually the solar house, two houses, and lunar). Relatively recent infatuation for the so-called "ascending sign" does not seem justified: the Angles of the theme value first the planets, and therefore indirectly the busy signs.

Although in the famous treatise on astrology popular, predictive and meteorological Jeronimo Cortes, the *Lunario and Pronostico perpetuo* (1600 sq.) for use by farmers, gardeners, doctors and navigators, which has known about fifty editions, portraits zodiacals are erected according to the ascending sign, astrology ancient was mostly lunar, probably due to the ease of observing the passage of the Moon to across constellations. Fagan recalls that the moon signed the individuals, such as medals and coins struck in the name of the Roman emperors: "Nowadays it is customary to refer to a person who was born when the sun was in Taurus as a Taurean, or one who had the sun in Aquarius as an Aquarian. But in ancient times a Tauran and an Aquarian were those who had the moon in these constellations. Coins of the Emperor Augustus show representations of Capricorn simply because the Moon was in that sign at his birth." ( Cyril Fagan, *Zodiacs, old and new*, St Paul, Llewellyn Publications, 1950; reed. London, Anscombe, 1951, p.38.). The importance of the lunar sign is still attested in the 17th century ( cf. for example in Leipzig the *birth of Leibniz* reported by his father) and until the beginning of the twentieth century. William Allen (aka Alan Leo) has signed 144 (12 x 12) soli-lunar portraits, for which the sign lunar is considered a variation of the sign solar (in *Astrology for all*, 1904 London; i.e. *Astrology of all the people*, trad. fr., Paris, Astrological Publications, 1906).

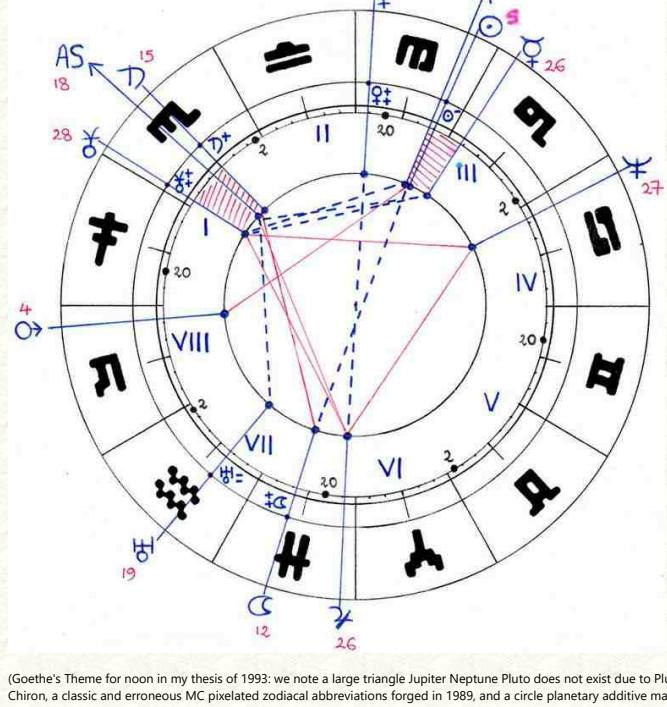
### 4. INTERPRETATION: THE EXAMPLE OF GOETHEME

Goethe wrote in 1811 in his Memoirs, to a near moment of the peak of collective anti-astrology and state : "Am 28 August 1749, Mittags mit dem Glockenschlage zwölf, kam ich in Frankfurt am Main auf die Welt. Die Constellation war glücklich; die Sonne stand im Zeichen der Jungfrau, und culminirte für den Tag; Jupiter und Venus blickten sie freundlich an, Merkur nicht widerwärtig; Saturn und Mars verhielten sich gleichgütig; nur der Mond, der so eben voll ward, übte die Kraft seines Gegenscheins um so mehr, als zugleich seine Planetenstunde eingetreten war. Er widersetze sich daher meiner Geburt, die nicht eher erfolgen konnte, als bis diese Stunde vorübergegangen." (Aus meinem Leben. Dichtung und Wahrheit, *theft. 1*. Tübingen, J. G. Cotta, 1811, pp. 3).

"On August 28, 1749, at noon sounding, I came to the world in the city of Frankfurt on the Mein. The state of the sky was favorable; the sun was in the sign of the Virgin, and in the highlight of his day ; Jupiter and Venus looked at him amicably; Mercury did not was hostile point; saturn and Mars were in an indifferent attitude; only the moon, which had just entered in its full, exercised with great force the influence of his reflection, because his planetary hour had begun at the same moment. She opposed my birth, which did not it was only after this hour was elapsed." (His *Memories and His Life* [Poetry and Truth], vol. 1, trad. en. Henri Richelot, Paris, J. Hetzel, 1863, pp. 5).

This sympathetic testimony shows the weak knowledge of Goethe or his advisers in matters astrology, unless you invoke some errors of transcription, such as reading "blickten sich" for "blickten", for Jupiter and Venus, respectively at 160° and 21° from Sun and therefore located in an indifferent position by relation to him, are themselves in opposition, a configuration usually considered difficult, and not friendly at all. And the lunar hour invoked by Goethe according to a theory that fell into obsolescence (that of planetary hours) is indeed the 13th on Thursday, but it ends at 13h and not at noon, the hour Goethe claims to be born. So it has not passed at his birth, but ongoing.

In fact, the act of baptism dated 29 august and listed in the register of the Protestant parish of Frankfurt indicates a birth for the day before "yesterday Thursday noon between 12 am and 1 am" and not at noon : "gestrigen Donnerstags Mittags zwischen 12 und 1 Uhr". I agree with this theme, not an intermediate hour as is commonly done, but a birth at 12:15 local time.



(Goethe's Theme for noon in my thesis of 1993: we note a large triangle Jupiter Neptune Pluto does not exist due to Pluto's latitude (more than 12°), the 8 Houses with delimitations different than those of the current Octotope, the absence of Ceres and de Chiron, a classic and erroneous MC pixelated zodiacal abbreviations forged in 1989, and a circle planetary additive marking the Masters planetary.)

Goethe  
28 August 1749 Thu 12:15 (GMT+0:34:40) 50n07 0e40  
Frankfurt am Main, Germany

Tropical  
Ecliptic  
Topocentric  
OCTOTOPIC



Lat Alt

Sun ♂ 5 ♐ 11 - 0° 0' 49°24'

Moon ♀ 11 ♈ 44 3°27' -43°51'

Mercury ♀ 25 ♈ 58 1°40' 53°4'

Venus ♀ 26 ♉ 26 1° 9' 40°19'

Mars ♂ 3 ♋ 33 4°22' -35°42'

Jupiter 28 25 ♊ 58 1°34' -40°56'

Saturn 1 15 ♊ 12 2° 7' 5°20'

Uranus 3 18 22 0°45' -52°29'

Neptune 26 0 36 0°25' 45°37'

Pluto 29 0 10 12°27' 0°53' ★

Ceres ♀ 2 0 30 -12°36' -21°42'

Chiron ♀ 16 4 44 -0°42' 25°17'

Obj+ ☽ 12 1 50 0° 0' -17°30'

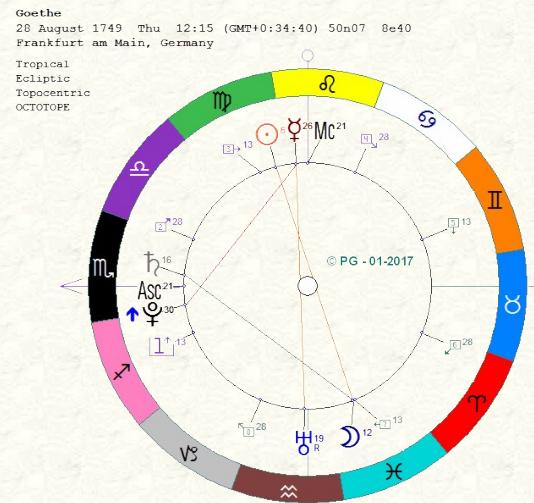
All+ ☽ 27 3 50 0° 0' 17°30'

Ind+ ☽ 12 11 50 0° 0' 46°32'

Par+ ☽ 27 5 50 0° 0' 46°32'



The complete birth theme, taking into account the hierarchies planetary, zodiacal and sectoral, can be simplified and recomposed in a theme derivative, which only shows main operators and presents the core graph of the trends. Saturn and Pluto at the Scorpion Ascendant dominate in the theme of Goethe, as well as house III (Individualization diurnal) : Saturn in Exaltation in Scorpion and in Trigone with Moon in house VII (Night participation, the Mystery) and in Fish, itself opposite the Sun in Virgo, in house III (Daytime individualization, the Situation) and forming a large triangle with Mars and Ceres, is indirectly (by the Ascendant) spouse in Pluto in Home in his sign, which is in Mercury quadrature in Lion, opposite Uranus in Exile in Aquarius.



GOETHE 28- 8-1749 12:15:00 (ST +0:34 GMT)				
Conjunction between SATURN and ASCENDANT	orb = 5	+ SUN	155.11	0 12 8
Conjunction between PLUTO and ASCENDANT	orb = 9	+ MERCURY	145.58	1.4 11 8
Conjunction between SUN and MIDHEAVEN	orb = 15	++ SATURN	225.12	2.07 16 8
Conjunction between MERCURY and MIDHEAVEN	orb = 6	+ URANUS	318.48	- .45 12 8
Opposition between URANUS and MIDHEAVEN	orb = 2	++ PLUTO	239.1	12.27 17 8
Opposition between SUN and MOON	orb = 7	+ Leo	14	13 8
Opposition between URANUS and MERCURY	orb = 7	++ Virgo	26	24 8
Opposition between JUPITER and VENUS	orb = 0	++ Scorpio	27	25 8
Trine between MARS and SUN	orb = 2	+ Aquarius	9	8 8
Trine between CERES and MARS	orb = 1	+ Pisces	14	13 8
Trine between NEPTUNE and JUPITER	orb = 1	++ H. 3 = I+ Situation	118 - 163	32 8
Trine between SATURN and MOON	orb = 3	+ H. 4 = P+ Harmony	73 - 118	13 8
Trine between CERES and SUN	orb = 3	+ H. 7 = P- Mystery	298 - 343	19 8
Square between PLUTO and MERCURY	orb = 3	Will-Effectiveness	20	8
		Emotional-Imagination	22	8
		Sensitivity-Spirituality	33	8
		Mental-Reason-Reflection	25	8
VENUS DOMICILE Virgo		CURASTRO4 version 4.01 module 1 (CURA, 2016)		
PLUTO DOMICILE Scorpio		Hierarchisation of Astrological Operators		
SATURN EVALUATION Scorpio		Copyright (c) Patrice Guinard, 1983-1998 ; 2015-2016		
URANUS DETRIMENT Aquarius				
NEPTUNE FALL Cancer				
NEPTUNE Domicile H. 4 = P+ Harmony				

Universal and solitary spirit, Goethe has used with genius the various colors of his native palette. Johann Wolfgang was born A VIRGIN. In its *Elective affinities* (1809), novel of the Virginian Mirror and attraction sentimental, Edward, a married man, falls in love odile's. Instinctive attractions and natural impulses destabilize existential habits and conventions socials. "Man thinks he is leading his life, leading himself; but a force irresistible drags him to his destiny." (in Egmont, 1951, Pleiade Gallimard, pp. 546). The being aspires to its complement according to a necessity inescapable interior. Magnetic force acts upon souls and governs their natural inclinations, for better or for worse. Goethe depicts the various tendential variables of its sun sign: the close union, the choice of the privileged partner, the concern for the feelings of others, modesty, the confidence, the dedication... The novel is a kind of manifesto of the aspirations of the VIRGIN and her concern essential : "to estimate its value true inclination, in a world where indifference and antipathy are naturally acclimated." (in *Elective affinities*, Pleiade Gallimard, 1954, pp.147). In other words, giving to feelings and personal instincts the primacy over values external, civil or religious.

Goethe's sentimental or even passionate tendencies had already been exalted in his *Werther*, written in a few weeks during the spring of the year 1774, during the passage of SATURN in the VIRGIN, and in especially during its transit on VENUS. Roman writes and lived under the Satarian sign of suffering: purism of adolescence, idealism in love, painful absence of the chosen being, feeling of abandonment, unsatisfied desire, anxiety, distress... The success of *Werther* comes from what, energized by the transit evoked, it illustrates an eternal archetype: the awakening of adolescence (saturnian age) to love passion (that Venus beautifies), and the resulting tensions.

Goethe survives his character by taking the measure of his abilities and the "power" that he is possible to reach but not to exceed. He remains faithful to the defensive instinct of the VIRGIN, so foreign to Nietzsche (BALANCE), its zodiacal opposite: "We must not either we worry about how many individuals will perish in this fight and if we ourselves fall among the first (...) I don't want to even think about whether I'm strong enough for this fight." (Nietzsche, Posthumous writings 1870-1873, trad. en. Jean-Louis Backes, Michel Haar and Marc de Launay, Paris, Gallimard, 1975, pp. 117). On the other hand, a good perception of its limits are for Goethe the virginian key to tranquility : "Blessed is he who recognizes his desires in time had too much of his abilities ! (...) Man is not happy as long as his aspirations are unlimited they did not set their own limits." (Wilhelm Meister, Pleiade Gallimard, 1954, pp. 437 and 885).

The complexity of its perception and its tendencies to the instability (PLUTON/SATURN/MERCURY) is compensated by his acute sense of limits (VIRGIN) : imagination "so be content with one small space, as soon as she sees everything she dreamed of happiness fade into the abyss of time." (Faust, Pleiade Gallimard, 1951, p.971). Restriction of desires and control of feelings is for the Virginian, because precisely he aspires to happiness, the condition of its balance and the guiding thread of its evolution. So Wilhem Meister's learning is prolongs with the journey, with its promises: the opening of the awareness of new realities that transform mental habits and benchmarks discovery of unexpected horizons that energize the soul beauties that transfigure and harmonize the landscape interior, meetings that invigorate and increase faith in yourself and in life. In short he encourages to "die to reborn" (cf. the famous Stirb und Werde "of Western-Eastern Divan (1819), scorpio-plutonian theme ).

Goethe seeks practical, living and spiritual wisdom, not a conceptual system, an abstract logic and desiccating, or a formalist philosophy which would be only the translation of common sense into amphiboric language and for which it states not to have an organ, or a science greyish and dull which smoothes the reliefs and neutralizes the sensitivity : "any theory is dry, and the precious tree of life is flowered." (Faust, Pleiade Gallimard, 1951, 999). This is why he opposes the Newtonian theory of the decomposition of white light into so-called colors spectral, the composition of color by the look, that of the painter or that of the dyer. Science does not explain color, or fire, or consciousness, but evades. "Does not color essentially belong to vision ?" (Color treatise, 1810, ^, trad. en. Henriette Bideau, Paris, Triades, 1973, pp. 173, and Planets, Colors and Metals, 2000). Color, this colorful reflection, is life: "Am farbigem Abglanz haben wir das Leben" (Faust, 1951, Pleiade Gallimard, pp. 1074). "As, for him, color is born in contact with light and of the dark, human fullness consists in his eyes in a wise balance of lucid forces and forces occultes." (Christian Lepinte, Goethe and occultism, 1957, Paris, Belles Lettres, 164).

There is an inexhaustible richness of colors, as numerous as there are beings to contemplate them. Also the colors, these "acts and sufferings of the light" are not spread not on a continuous strip, but in a triangle : blue, son of darkness, and Yellow, son of darkness light, both intensify to the Red, for reaching the three angular terminals containing the multiplicity of colors and colors. They taste each other: they are not measured. Goethe he remained true to his intuition when he confides in Johann Eckermann, three years before his death : "Of all this which I made as a poet, I draw no vanity. (...) But to have been in my century the only one who has seen clear in this difficult science of colors, I glory it." (Conversations with Eckermann, 19 February 1829, trad. fr. Jean Chuzeville (1930) ; ed. Claude Roels, Paris, Gallimard 1949 ; 1988, pp. 285).

It is that all the faculties of Goethe are committed to it: the colors, these reflections of surface (SUN) that betray the smiling presence of the earth and life, irreducible to each other and marks from depth indefinite of the world (PLUTON /SCORPION), dissociated by the subjective quality of the gaze (VIRGIN) of the one who knows how to see them and apprehend them, organize themselves in a triangular figure which is their place of structural organization (SATURNE) and potentiation (FISH).

This synthesis is Faust, the complete man, the multiple man, who will be charged with accomplishing it. He embodies the "natal quaternary" of Goethe : he simultaneously aspires to personal elevation through the multiplication of experiences (DIURNAL INDIVIDUATION), happiness (VIRGIN, LION, etc, SUN), to virtue by the transformation of self (PLUTO, SCORPIO), and to knowledge (URANUS, MERCURY, etc, SATURN, FISH). But Goethe did not want to make a subjective and "paranoid" synthesis of its tendencies natales, but he wanted to develop and live them each for herself.Nietzsche and Valery respected him first for this : "What he wanted was the totality: he fought the divorce between reason, meaning, feelings, will (preached, will, in a disgusting scholastic by Kant, the exact antipode of Goethe), he educated himself to become complete, he created himself..." (Nietzsche, Twilight of Idols, O.P.C. 8.1, page 144).

But one can access the universal by most personal only by cultivating each of its tendencies for and by itself by subtracting it from its subjective rooting : "One force governs the other, but none can develop another; it is in every ability that lies the only force capable of perfecting." (Wilhelm Meister, 1954, Pleiade Gallimard, pp. 884). Facing Faust: Mephistopheles, who, by his knowledge of human nature comes to the conclusion the opposite, the negation of man and of life. Skeptical, negative and cynical, Goethe opposes the Heart: "everything depends on feelings". And the conclusion of the "second Faust" is the testamentary word of the one who remained VIRGO : "Das Ewig-Weibliche zieht uns hinan" (the eternal feminine draws us upward).

## 5. THE LIMITS OF INTERPRETATION

"The stars are not helping us, nor are they hindering us; they are beckoning us to give heed. Wake up ! they sing. Wake up and live !" (Henry Miller, 1956)  
 "I looked for myself." (Heraclitus)

A more complete analysis of the Goethe theme comes out of the framework for this work. In her Verlaine at the hands of the Gods (Paris, Jean Renard, 1944). Dom Neroman devoted a book to the an understanding of the life and work of Paul Verlaine function of his birth chart. And others after him have devoted entire works to the examination of a single theme. The interpretation of a theme is much more complex that my few paragraphs suggest goethe for at least four reasons :

- Even by sticking to the simplified canvas of the theme, with the derived theme, the difficulty to grasp globally the interdependence of the planets under their zodiacal modes and sectorial is almost inextricable. The limiting nature of thought linear forces to superimpose units of minimal meanings and astrological morphemes bipolar (a Moon-Neptune opposition, Mars in Gemini, the Sun in house III...), more than it allows access to a true synthesis, which cannot be envisaged like event prediction, only by a kind of inspiration : "It is not possible that he who knows, predicts the forms particular things, just as meaning cannot design a particular shape, but only a shape general of the thing. That is why he who treats this must be helped by conjecture, since there are only those only those who are inspired from above, who can predict things particulars." (Fameuse and first sentence of *Centilocheus* attributed to Ptolemy, but probably a compendium of Abu Ja'far Ahmad ibn Yusuf (c. 835-912) according to the hypothesis issued by Richard Lemaire in 1978. In *The Centiloque of Ptolomey*, nicolas de Bourdin, Paris, Cardin Besongne, 1651, pp. 1, translation, modernized in 1974 by Sylvain Matton, Bibliotheca Hermetica, p.251).

the theme is a dynamic canvas, evolutionary, which is only actualized through the planetary cycles of which it is the instantaneous. It's the theme "evolved", the theme developed, taking into account ages planetary and current transits that the practitioner as the self-analyst, the one who like Heraclitus "sees seek himself" are bound to apprehend. Self-analysis is more the prerogative of astrology than of sound modern psychoanalytic substitute, since it incites understanding from within, rather than within adapting to external societal norms by which is supposed to reflect the "speech of the Other" (Lacan).

the individual does not acquire behavioral habits and psycho-mental only in reaction to his entourage immediate (the mother for the young child, the family and especially brothers and sisters for the child, the spouse, etc, the emotional and professional environment for adults), in other words close people entering into intimate interaction with him and from whom it would be necessary draw up the theme, as advocated by Jerome Cardan, to understand the modalities of differentiation. In a couple of Taurus for example, one can show itself relatively carefree and whimsical until unloading on the other responsibility and the determination of the directors who are in the nature of the sign. Two twins, due to the differentiation, do not resemble each other and share a common theme for two. Astrology, however, under its "personalistic" and relational (Alligation) mode, is less common than under its individualistic modes (in most current astrologers), and holist "transpersonal" (to the rudhyar's way and a few others), maybe in reason for the competition of psychoanalysis, which has experienced the concepts of "transfer", "projection", etc., "resistance" at least in the context of the consultation. Freud as Jung have the Sun at the Descendant (house V, the Couple), a fairly reliable signature of psychoanalytic clinical activity.maybe in reason for the competition of psychoanalysis, which has experienced the concepts of "transfer", "projection", etc., "resistance" at least in the context of the consultation. Freud as Jung have the Sun at the Descendant (house V, the Couple), a fairly reliable signature of psychoanalytic clinical activity.maybe in reason for the competition of psychoanalysis, which has experienced the concepts of "transfer", "projection", etc., "resistance" at least in the context of the consultation. Freud as Jung have the Sun at the Descendant (house V, the Couple), a fairly reliable signature of psychoanalytic clinical activity.

- The relative lack of knowledge of the impact of non-factors astrological (hereditary, geo-climatic and socio-cultural) and existential experience of the subject makes the analysis random and specious prediction. Moreover the societies and epochs are themselves governed by cycles planetary, and these sub-personal astrological data are most often ignored by the practitioner.

Interpretation is about trying to understand harmony and possible tensions between data astral and existential variables. The natal theme is informs that about the idiosyncrasy of the subject: his temperament, his character, personality, and *a fortiori* his destiny escapes him. Examination of the situation the present existential is the consideration of the interweaving of astral operators to external variables, and transpositions, determinations, projections, and resulting mental distortions. An impex or conscious psycho-mental potential, has been constituted : behavioral habits have been crystallized. Some trends have been subordinated, others have been occulted. It is about understanding the history of the theme before anteciper and to speculate on its future, and if necessary to break the unity provisional that has been put in place, to undo the knots that are established, to dissolve this contingent gravity disarticulate this fictitious continuity, in order to isolate the various psychic-astral components in their pure state, that is, without their dependencies, psycho-mental obstructions and artifices. Any transformation presupposes deconstruction.

It is a question of dissolving, untying, untying, and returning to the patient his psychic-astral potential : *solvere est valvatio*. Almost alchemical phase of acute crisis where vanish the most deeply rooted sham, with breaking up of superfluous ties, and a feeling of only surviving by loose pieces, in a burst state of the consciousness; in short the experience of "dying yourself", permanent and familiar to platonians ( Eckhart, Goethe ). We then perceives its limits, but also the specificity of its virtual forces, its restrictions and his disabilities, but also his subjectivity inalienable, rich in a plurality of possibilities. Incompleteness is no more the mark of his weakness, than that of the extent of its forces. Everyone is the Unique ( in the sense of Stirner ), personal power, indefinite, unspeakable, "irrational", which is not intended to nothing.inimitable monad and singleton of the species which it belongs to : himself. And the more he knows what drives him, the more he will be able to grasp in the environment what rightfully belongs to him: his "Property", its primordial part of humanity and its only sacred good. The One is pure Potentiality without ego, and his property, at Stirner, is cosmos and humanity without alien.

Then it may be time to acquire a new balance, new consistency, a more self-dynamics, to rebuild a more living, more integral, and access to a higher synthesis of self while recreating objects in the environment adequate. Alchemical coagulation. According to motivations and rhythms specific to each, time it will take more or less time to reach this stage, which moreover, it is not binding since it is possible to prefer to remain in a dispersion judged more healthy or closer to one's aspirations, by a subtle balance between its latent forces and rejected existential situations measure as so many illusions blocking the expression of its authenticity. For each one carries within himself a plurality of beings. He's acts to exceed the fatalistic conception, at the same time determinist and phenomenist, astrology. The identification with the natal chart is still a chimera, whatever the degrees emancipation from the phenomenal concrete and adequacy of interpretive schemes to the psychic dynamic. Certainly astrology legitimizes the diversity of men and women companies through the unlimited number of planetary configurations and astral situations, but the effective element of differentiation, and, even if it is assignable, it remains undetermined. Le theme reveals the adequacy of interpretive schemes to the psychic dynamic. Certainly astrology legitimizes the diversity of men and women companies through the unlimited number of planetary configurations and astral situations, but the effective element of differentiation, and, even if it is assignable, it remains undetermined. Le theme reveals the intentionality of being, it does not give the existential project.

And if it is true that we are nothing "by ourselves" and that the psychic-astral marks, the knowledge of which is acceptable to justify our mood variations and to correct them suggested mental representations in the middle, appear as closer to Self than our masks biological, professional, social or cultural there is no unilateral determination of psychic variables, which would validate a normative practice. La consultation is often a more or less timely incursion in the inner life, an incursion that tends to parasitize the secret opening to the self by the fixation derisory to "quant-a-soi". Immersed within a mercantile and materialistic society that smoothes out differences authentic for redistribute new, artificial, or, folded and held in a "alienating exteriorization" (Rousseau) to himself, cornered to unidimensionality (Marcuse) in its vital functions, cognitive, affective, existential, we can be tempted to defer to its theme as to the ultimate remedy that allows access to his authentic being and which legitimizes its specificity in the eyes of others as to his own, believing himself to be recognized in this theme is unique among billions. other as to his own, believing himself to be recognized in this theme is unique among billions. other as to his own, believing himself to be recognized in this theme is unique among billions.

And yet ! The alienation we would like escape is reproduced in common practices, which substituting for the psychic potential, determinations and socio-cultural and professional functions. This pseudo-individualization through the stars is not to its tower that a consumed avatar of mass production, a substitute instrument for standardization. The companies sometimes hire on the advice of astrologers, which maintain the mystification of the nail of the Self through the Theme. Which explains the good ones relationship between institutions and astrology trader, which promises over-consumption personalized as well as a controlled investment the psychic-astral in the standardized exchange networks. And history is forgotten, because the astrology has always repudiated exploiters of popular credulity. Some sovereigns are concerned about it: Alexander Severe (222-235) "proposed to found Rome an official school of astrology to put an end to charlatan activity" (Wilhem Knappich, *Astrology History*, 1967 ; trad. fr. Henri Latou, París, Philippe Lebaud, 1986, page 99) and Alphonse X (1254-1284), sponsor of an astrological sum spanish, the famous *Líbros del Saber de Astronomía*, "edicting measures preventive against quacks and astrology crooks" (*ibidem*, 148).

Returning to this point of insignificance, astrology is not spirituality, since the latter is born precisely at the threshold of the overshoot of the consciousness and at the moment of the release of the mind. She's no more that the knowledge of the inventory and therefore the ultimate ego refuge. It was a mark of great maturity spiritual, among the sages of India, to regard it as an obstacle to liberation, sometimes like the more formidable. But there are other practices of astrology, that the conventional and most commonly exercised: the consisting certainly in establishing this psychic inventory, to determine its energy potential, its orientations and its phases, but without attaching to them and mixing the eternal narcissistic concerns and egotists. A healthy practice of astrology must lead forgetting oneself.

## 6. ETHICS AND ASTRAL DIFFERENTIATION

"Better to perish according to one's own dharma than to pursue another's dharma." (Bhagavad Gita, III 35)

"Alterius non sit qui suus esse potest." (Paracelsus)

Ethics, the third part of Greek philosophy (at Epicurus, Zeno of Citium, or Origen), has almost disappeared from the field of our cognitive concerns, and because that she was essentially addressing healthy minds, we substitute aujourd'hui des psycho-pathological substitutes, mixtures of normative pedagogy, ideological imperatives and pseudo-therapeutic expedients. Virtue is expressed by constant attention to fluctuations in his own sensitivity, his inner variations, and not in the subjection of consciousness to institutional standards. God, in this perspective, this is just the variability of our internal states. It's that polytheism of the soul that Christ had willed re-establishing against Jewish monotheism : "If people ask you: What sign of your Father is in you ? - tell them : It is a movement and a rest." (Gospel according to Thomas, 55, in *The secret books of the Gnostics of Egypt*, 2, vol. trad. Jean Dorese, Plon, 1959).

So is "moral" only what surprises us, in ourselves, which, alive, leaves us alive. Knowledge always unfinished, acquired by frequenting his native theme, helps to identify his existential situation as closely as possible understand diversity and the variability of psychic impressions, to be understood the desires that may have formed. Abandon the Monade to become a nomad again. And it doesn't matter that everything is possible for all, to an equal extent, if each has potential infinite which is intended for him, incomparably larger than the horizon of his desires. There is only one imperative ethics: that everyone accepts their share, finds their place, attends its time, seize its chance. Because even within the current chaos values, ideas, knowledge, experiences and cultures, and in this new barbarism organized in the outside and within each, pulling humanity to the lowest of the human and of the living, Epictetus, in a century after all quite similar to ours, we still impresses, for having been convinced of it: of this that no one can take away the possibility to follow his path.

Although the natal chart induces a personal ethic, the, related to the astral situation of the moment, the moral law intrinsic to each, his dharma, is virtually released from any specific determination. It is the same thing "traits" of character and behavior, which are contingent manifestations of underlying processes, and character "types" that are not only of contingent aggregates. Each is made up of one colorful psychic potential.

The knowledge limits that are constituted for a soul that is experiencing, engages in unsuspected territories and multiplies openings the essential of being, while carrying existence into a exponential tightening. Astral knowledge carries a more general ethics, based on three levels of apprehension of difference :

- absolute difference, involved in the astral matrix and its four specific and irreducible orders, by which are distributed the multiple forms of phenomenal and psycho-mental reality.

- relative difference, specificity individual and temporal intra-individual variability or "self-variance" written in the native theme, which is the resulting from factors from the four "cardinal" orders and aggregating into specific proportions : archetype of psychic, cyclical but not combinations repetitive for consciousness.

- ideal difference, which marks the individual's gap to himself, between what he is and what he could be, the crack that moves it in an infinitesimal drift, at every moment, compared to itself.

As Valery observes, "What philosophical systems explain most unfortunately, this is the difference between individuals." (in Notebooks I, Pleiade Gallimard, 1973, pp. 598). Only astrology allows us to understand diversity psychology, where all other disciplines resign or fail.

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**The Matrical Order  
The Astral Paradigm I**  
Astrology of Cultures  
by Patrice Guinard

- 1. The matrix function of astrology
- 2. Astrology as the Grammar of Anthropology
- 3. Triad and Tetrad: Rashomon
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This text covers chapters 58 and 59 of my doctoral thesis, which have been extensively revised. In "Horoscopic practices", we saw what could be this minor application of astrology that is horoscopy. Let's move on to the major, the essential ! Astrology is above all a conception of the world, a vision of the Real. It is only improbable a psycho-therapy or pseudo-therapy for a clientele of cabinet. The consulting astrologer imagines that the stars are dedicated to the interests, hopes and desires of their clients, that the planets have in relation to their annoyances, that Mercury and Jupiter wait their hour near the ecliptic to support or rescue people who do not carry for the most part of interest only to their little person, their ricketty self and their devastating ego. C'est le fatal and grotesque farce of all-out psychologization of modern astrology.

## 1. THE MATRIX FUNCTION OF ASTROLOGY

"And of man himself when will it be a question ?" (Saint-John Perse, *Winds*, III)

"Astrology is exercised less in the sense of a naturalization of man than in that of a complete humanization of the world."

(Eugenio Garin, "Magic and astrology in Renaissance culture", 1950, in *Middle Ages and Renaissance*, trad. franc. Claude Carme, Gallimard, 1969 ; 1989, pp. 129)

Regardless of family, profession, environment socio-cultural, regardless of heredity, age, age nationality, race, everyone belongs to some "families" or astral series related to its natal rooting. Common aspirations unite Pisces, or aries, or Mercurians, in all latitudes and through the centuries. The horizontal groupings and vertical, environmental or chronological, generate standards and external affiliations to the person; the astral grouping, transversal, is at the origin of an alliance transcultural and trans-social. There is a confraternity invisible to all Gemini, to all the Aligned, to all the all Plutonians beyond the contingency of cultures and centuries. This is the original meaning of the notion of Clan, prior to any registration in the social. Les astral classes mark a third level in the individual differentiation: first linguistic and cultural, then functional and socio-professional, finally psychic and astral. This belonging is a mark of the Cosmos, of the Real, of the Being, of the Divine. It is not the work of men, the hubbub of centuries and the tumult of stories who interest only the poorest part in each, only question his grossest instincts. Everyone is a son or daughter of heaven, and in a unique way of her own. Finally psychic and astral. This belonging is a mark of the Cosmos, of the Real, of the Being, of the Divine. It is not the work of men, the hubbub of centuries and the tumult of stories who are interested only in the poorest part of each, only question his grossest instincts. Everyone is a son or daughter of heaven, and in a unique way of her own. Finally psychic and astral. This belonging is a mark of the Cosmos, of the Real, of the Being, of the Divine. It is not the work of men, the hubbub of centuries and the tumult of stories who are interested only in the poorest part of each, only question his grossest instincts. Everyone is a son or daughter of heaven, and in a unique way of her own.

Hindu thought established a quaternary distribution of men, supposed to be of celestial origin: the system of *varnishes* includes class priest of the Brahmins, the military and administrative class *ksatriyas*, the productive class of *Vaikyas*, the domestic class the *Cudras*. In the first book of *Manya Dharmacastra*, the distinction of the four categories of men is preceded by a statement on seasons and their specificity: "As well as seasons, in their periodic return, naturally take back their attributes special, similarly animated creatures resume the occupations that are clean." (I 30, trad. franc., A. Loiseleur-Destlongchamps, Paris, Garnier, 1939, page 8).

Individuals are not only distinguished by their languages, their customs and their psycho-mental universe, or according to their personal and subjective apprehension of these factors. The ambient mentality and the natural environment and social may be more or less similar, involving common habits and experiences ; *the aspirations differ*. Astrology is structuring in its function of distribution of men, but also and of their activities, their ideas and values, their societies, cultures and gods, as objects of the world natural and surrounding elements (metals, stones, plants, animals, etc. colors...), or of the human organism taken as a whole. Original medical astrology hellenistics used various systems of correspondence between the human organism, the *microcosm*, and universe celeste, the *macrocosm*. Anatomical parts of the human body had their zodiacal steward, the internal organs and the sense their planetary steward (*melothesia* zodiacal and planetary). It exists a whole set of registers whose matrix thinking has been able to monopolize.

Between the three archetypal registers, Heaven, the Earth, and Man, appear correspondences, correspondences resonances, sympathies. The theory of *Signatures* (at Agricola, Paracelsus and others) reported on resemblances between various orders of the real, of affinities morphological between beings and objects of parallel series, such as so many impressions of the invisible in the visible world. Le principe analog assumes simultaneous equivalence and global between coexisting reality areas, after acceptance, as again in Leibniz, of a fullness integral a priori. It does not operate by point comparison isolated elements, but by coordination of *homologies* between *isomorphic series*. The thought analog in its matrix function is capable of connecting comparable entities respecting their diversity and differences. It establishes structural relationships homology. It does not indicate the similarities between objects of a series, but the similarities between their inter-series relationships.

All subpoenas involve joint subpoenas. Each element finds its place and function within homogeneous totality. There are only harmonies and equivalent reports in associated registers. Michel Foucault showed the structural character of analogy: "the similarities it treats are not those, visible, massive, of things themselves; it suffices that these are the more subtle resemblances of relationships." (In *The words and things*, Gallimard, 1966, p.36). While the *conveniencia* (contiguity) rather works in space mode, the *aemulatio* in time mode, and the *sympathia* which transforms and alters, into energy mode (*ibid.*, p.33 and p.39).

Analogy is to comparison, to analysis, what the proportion is in the simple ratio (Matila Ghyka) : A is to A' what B is to B' what C is to C', etc. within limited series, and circular if the archetype first is of zodiacal origin. Elements are subsumed in organic fields that communicate because that they belong to an identical mold. The harmonic series it is not the result of facticity contingent of its elements, nor of a succession set by any digital function, but of its pre-existing structural unit. Consistency "spheres" by which the lunarity (ceresian) opposes any linearity .

This logic prevents any isolation, exclusion or the gap of entities, untrained within a combinatorial, with unlimited consequences, but defined by principles in limited numbers, to the way of Lull or Leibniz. And the *pre-established cosmic harmony* he's at Kepler's, the "Lutheranus Astrologus", the source of inspiration for his discovery of the three planetary laws (cf. Heinz Strauss and Sigrid Strauss-Kloebe, *The Astrology of Johannes Kepler*, Munich and Berlin, R. Oldenbourg, 1926 ; Francis Warain, *Harmonices essay mundi of J. Kepler*, 1942, Paris, Hermann, 2 vols. ; and Gerard Simon, sir, *Kepler, astronomer astrologer*, 1979, Paris, Gallimard).

The logic and matrix order is only actualized through the human. Foucault : "The space of analogies is basically a space of radiation. On all sides, man is concerned with him ; but this same man, conversely, transmits them resemblances he receives from the world." (*The words and things*, 38), p. And Valery: "There may not be a world otherwise for the human - and then it would be appropriate to define this world for man, reciprocal of the body of man." (in *Notebooks*, theft. I, Pleiade, pp.569). General anthropology, however, unified knowledge of the human in all its components, in the sense in which he understood it Kant, then again Rudolf Lotze in the middle of the XIXe century, has disappeared from the intellectual horizon at the advent of the positivist criticism and the constitution part of the so-called human sciences (certainly "too much humans"), which have generated an amorphous set of discourse on disseminated objects, problems isolated and disjoint concepts (the behavior, the signifier, the exchange value, etc., the unconscious, the work, etc.), resulting from a cutting artificial of our mental space, and which leads to precipitating the extinction of the so-called values to legitimize the barbarism of this a technico-scientific age in which the "natural powers" of man and everyone are neutralized. For the *doctor mirabilis* Roger Bacon (1214-1294) astrology, alchemy and magic were the fields privileged cognitive of experience, external and interior, natural "occult" forces, because man remained the only real protagonist on the stage Heaven and Earth, as it still remained for Ficino, Agricola, Paracelsus, Nostradamus, Cardan and a few others at the Renaissance.

## 2. ASTROLOGY AS THE GRAMMAR OF ANTHROPOLOGY

"But the main beneficiary of our eventual discoveries will be neither anthropology nor the linguistics, as we currently conceive them: these discoveries will benefit one science at a time very old and very new, an anthropology understood in the broadest sense, that is, a knowledge of man associating various methods and disciplines, and who will one day reveal to us the secret springs that move this host, present without having been invited to our debates: the human spirit." (Claude Levi-Strauss, *Structural anthropology*, 91, p.)

After their heyday in the first third of the twentieth century, the social and cultural sciences have suffered a shortness of breath as they conformed to the model of the physical sciences (verification, instrumentalization, setting equations, statistics...). The Peirce, Pavlov, Freud, Jung and Saussure Pareto, Durkheim, Weber, Toynbee and Malinowski were metaphysicians who still proposed a *Weltanschauung*, as the conceptual horizon of their recent successors dissolves within a uniform technico-scientific, materialistic, without spiritual scale, struck by the virus analysis and the absence of any vision. So much so that the sciences so-called human have become one of the instruments of the alignment of all in the Consensus and the tool of the dispossession of Self and the natural world. Everyone, and not just the "primitive" of the anthropologists, is ethnologized before being put in step with the Techno-Barbarism, instrument and shroud of its acculturation.

Astrology is the only one capable of achieving synthesis of this disseminated knowledge. Anthropo-logy in the literal, Greek sense demands a conception *microcosmic*, and no *microscopic*, of man. Astrology, however, as logic of the *anthropos*, as "algebra of Life" (Dane Rudhyar), is to the social and cultural sciences what formal logic is to mathematics or physical sciences. The psyche is invested and "participant" in any event socio-cultural. Astral virtualities and psychic archetypes they command a distribution of representations psycho-mental. The psychic governs the objectual and the psycho-mental. Reports of similarity coordinate the elements of comparable series. This world for man is a *world in man* and the reflection of the planetary, zodiacal, sectoral (astral series at by which the criterion of known can be constituted. The matrix astral does not determine the contents of the experiment, but order their underlying reports. She distributes the anthropological units like the table of Mendeleev for chemical elements. Places vacant, within a series, mark the functions assigned, even when experience does not allow still to identify with certainty the element concerned. Astrology appears as a regulatory center and instrument for controlling anthropological disciplines, as their common language. And by its so-called "judicial" function, it harmonizes event series to astral series and carries "judgments" on models of interpretability anthropological (psychological, sociological, semiological, historical.) themselves.

The astral psychic is at the root of a logic of productions of the spirit, of a culturology. The determinations psycho-mental and objective realities result from a prior psychic-astral potentiation. "The "symbolic operator is the active element of a logos linking *anthropos* and *cosmos*." (Daniel Verney, *Astrology and the future science of the psyche*, The Rocher, 1987, page 20). Astral infrastructures (Planetary, Zodiac, Cyclade, Dominion) do not qualify the celestial or the terrestrial, or the, but their relationship to the psyche. The term astrology more precisely refers to a *astro-geo-bio-logie*, ie knowledge of the psychic-astral effects of the interaction between rhythms planetary and terrestrial magnetism on the nervous system. Study of their impact on the human societies are part of a sociology or general bodybuilding, model of organization of anthropological disciplines, divided into psychology, and, economics and semiology (based on model triadic state/object/sign), and in global cyclology and astral geoculturology, respectively temporal and spatial, historical and geographical of this culture, according to the particular interest in cycles planets (the Cyclade) or the daily Earth cycle (the Dominion).

The field thus circumscribed may appear disproportionately extensive although it is well reduced compared to that covered by astrobiology ancient: "Metaphysics, physics, ethics develops according to the same rhythm of a theology astral which is together an astrobiology and an astropsychology, because dogmatic synthesis ensures without difficulty the concordat, for more than a millennium, between cosmology, anthropology and theology." (Georges Gusdorf, *Introduction to humanities*, Beautiful Letters, 1960, pp.35). Dogmatic or not, the anthropocosmic synthesis ensured the articulation of a ethics on a fundamental cosmo-theology - as again at home Heraclitus - a qualification of the world, living from one side to the other and in which each one found his place, and a harmonization of the knowledge, impermeable to drifts individualists of piecemeal knowledge.

Mesopotamian astrology was collective, that is, meteorological (or natural) and politics: it sought to determine the climatic and historical state and evolution of a the whole region, of the sovereign and his court first place, at the time when the said sovereign was still supposed to represent his people. Under Sargon I (end of Third millennium), the kingdoms of Akkad (Babylonia), Elam (Persia), Subartu (Assyria) and Amurru (Syria and Palestine) they shared the four cardinal areas: the South, the East, the North and l'Ouest. A distribution of Sumerian origin: the countries of Sumer, Shubur-Hamazi, Uri and de Martu (see e.g. Georges Contenau, *Divination among the Assyrians and Babylonians*, 1940 Payot, 307 ; Samuel Kramer, *L'story begins in Sumer*, Arthaud, 1975). La *quadrupartition* places have existed independently in Egypt, China, Mexico... Astrology became "genethlia" (attaching to particular births) between the Seventh and the Ve century in contact with Egyptian theories of the regeneration of the soul resurrection in the afterlife. Rupert Gleadow notes that the fusion of ideas took place after the conquest of Egypt by the Assyrians in 671 B. C. (in *Origins of the Zodiac*, 1971, Stock). The first "horoscope" known, product of this syncretism, date of the year 410 B.C. (cf. Abraham Sachs, "Babylonian horoscopes" in *Journal of Cuneiform Studies* 6, 1952; Otto Neugebauer and Henry Van Hoesen, *Greek horoscopes*, 1959, Philadelphia, American Philosophical Society; Francesca Rochberg-Halton, "Babylonian horoscopes and their sources" in *Orientalia* 58, 1989).

Universal astrology, historical-geographical, has been developed among the Greeks (Posidonios of Apamea, Claude Ptolomy), then among the Arabs from the ninth century (al-Kindi, Albumasar), before being gradually relieved of its meteorological aspect, then renamed "world astrology". For the Russian Alexander Volgin (1903-1976), individual horoscopic astrology is a deformation of "primordial" astrology, synthesis global understanding of man and the world of man: "If, of the current scientific and philosophical chaos, the Twentieth century manages to create a synthesis encompassing all that exists in the Universe, this synthesis can it is only done by astrology." (Volguine, *Esoterism of astrology*, Dangles, 1953, page 128 : CURA\_2003).

The psychological analysis of the individual theme and the practice of consultation results from a relatively derivation late and often interested in this astrology fundamental, whose scope, that of an anthropology philosophical and critical, includes the genethlia, horoscopic, autologous, and various practices individualizers. A fundamental astrology that does not interest not or little the cabinet astrologers who stuck astrological etiquette to their bundles.

Anthropological astrologos also challenges the sciences of nature since they abound quaternaries that the scientific law (which replaced the judicia on the ideological scene of the *idola theatra*) fails to unify : the 4 states of matter (solid, liquid, gaseous, solid) fixed by the Greeks with the help of their symbolic representatives (Fire, Water, Air, Earth), the 4 types of interaction or fields of forces that govern attraction (strong nuclear, electromagnetic, weak nuclear, gravitational), the 4 main elements of organic chemistry (hydrogen, nitrogen, oxygen, carbon), the 4 nitrogenous bases of DNA, deoxyribonucleic acid (Adenine, Guanine, Cytosine, Thymine), the 4 variables of thermodynamics (temperature, volume, pressure, entropy), the 4 main ones units of measurement of physics (the degree, the meter, the second, the kilogram) that measure the heat, the distance, period and mass, maybe the 4 as well vertebrate types according to Plato and Aristotle (reptiles and amphibians, and, fish, birds, mammals), and the 4 branches zoological studies of Cuvier (1817) according to the types of organization of the nervous system : Radiata (axially symmetrical animals, Echinoderms, Intestinal worms, Acalephes, Polyps and Infusoria), Mollusca (Cephalopods, Pteropods, Gastropods, Acephals or Bivalves, Brachiopods and Cirriopods), Articulata (whose body is divided into rings and the limbs formed by articulated parts, the Annelids, Crustaceans, Arachnids and Insects), Vertebrata (classified according to the organs of

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Where the scientific explanation by the quantitative measurement, begins matrix understanding with qualitative distribution. "In the early days of human history, man did not he did not yet think by concepts, but he had an intuitive perception nature and felt the natural phenomena more that he did not understand them." (Wilhelm Knappich, *Opus citatum*, 303). Astrology may now have the task of to preserve from entropy and the laws of chance this *mythos* become *logos*, and to maintain a global order of anthropocosm, and, since modern man, uprooted from the essential and shackled to the futile, is no longer capable of experiencing the effects.

### 3. TRIAD AND TETRADE: RASHOMON

"Everything is arranged according to the Number." ( Pythagoras )

"A ! Of them ! There ! But where is the fourth, my dear Timée ?" ( Plato )

"We brought three, the fourth didn't want to come; he said he was the only real one who thought for them all." ( Goethe, *Second Faust*)

The Monad is the principle of unity, of identity, of consistency, of circularity. The Dyad is that of duality, of division, opposition, separation, otherness the polarization. It innervates the organization of operators astrological since the Matrix is structured through planetary, sectoral and zodiacal couples The Triad is the dynamic principle of the whole, and the archetype of the future of each entity peculiar. It governs the transformation of everything phenomenon through the co-precence of its three intrinsic entities. *The Triad energizes the real as the Tetrad the structure.*

The Tetrad quadrille known by organizing his various interdependent methods. It belongs in its own astrology: the horizon and its orthogonal define the four Angles of local space: equinoxes and solstices the four zodiacal seasons. The Triad energizes the orientation poles of the Tetrad and remains the *Mysterium Magnum* alchemists. For Paracelsus, the four matrix entities are formed by the three spiritual principles (sulfur, salt, mercury) at the root of all things. The action of the Triad on the Tetrad forms the essential outline of the knowledge of oneself and the world, the "mailhot" (Sohravardi) of the human psyche, the backbone of all operations representative of the mind.

Tetrad is the formal principle of totality and of each particularized domain. It is known that Pythagorean religious philosophy rested on the divine Tetrakys (from greek *aktis*, ray) which meant the radiant light of the number 4 (e.g. Matila Ghyka, sir, *Philosophy and mysticism of the Number*, Payot, 1952, pp. 13-19, and Paul Kucharski, *Study on the doctrine pythagorean of the Tetrad*, 1952, Beautiful Letters). Four permanent poles, irremovable, irreducible one by one the other has specific relationships between them. Two sets, each formed of two parts complementary (A is to B what C is to D), se hold, as axial division determines the coexistence of the two dualized zodiacal worlds. Left cerebral hemisphere, analytic, refers to the winter zodiacal quarters and spring, and law, synthetic, with summer and autumn quarters.

Tetrad exhausts the possibility representative applying to the real : it symbolizes the final arrangement of all reality, the four the faces of the constitution of all being. The Triad energizes ; the Tetrad structure. Mental dynamics are often only dialectic, and non-trialectic, and binary mental arrangements or trinary, not quaternary. These are forms of degenerates. For every phenomenon should be apprehended by its three functions and in its four dimensions. Triad and Tetrad organize multiplicity, master all duality, and are accomplished in the unit, "a ternary unit from where the result is duality, active-passive, which makes the quaternary of the Elements." (Rene Schwaller from Lubicz, France, *Egyptian miracle*, 1963, Flammarion, pp. 263). La the function of numbers in Egypt and the East was to prevent the pitfalls of the various monisms, dualisms and pluralisms. Plato reproaches the philosophers and sophists to move too quickly from unity to multiplicity, without worrying about the intermediate numbers (cf. *Philebus*, ed. Garnier, 1969, pp. 280). The notion of astral cardinality refers to structure tetradic of the psyche and applies to all that the astral organises by four: the principles, the plans of being, types of men, environments, activities...

"The universal structure is based on 4 and not 3 per double cross-contradiction, that is, every time twice opposition couples. It is neither bipolar nor tripolar but quadripolar, and the best example of this is the Yin-Yang Tai Ki with its four factors associated and opposed two two, as indeed the four fundamental bases of the genetic code." (Raymond Abellio, Letter to Antoine Faivre of 14 January 1976, in *Cahiers de l'Herne*, 1979, pp. 362. Cf. also of the same, *Absolute structure*, 1965 Gallimard). It is superfluous to introduce two additional poles at the quaternary : "North-south-east-west, or Terre-Eau-Ciel-Feu [Artaud VIII 137], these axes always make the Quintessence the center gravity of an orientation not requiring necessarily neither digging nor verticalization manifest." (Francoise Bonnardel, *Antonin Artaud or La fidelity to infinity*, 1987 Balland, pp. 187).

According to Jung, the *quaternary* is an archetype universal: "It is the logical presupposition of everything judgment of totality. (...) It often has the structure 3+1, in this means that one of the terms occupies an exceptional position or has a different nature from others." (in *My life*, 1973 Gallimard, pp. 461). Le fourth term is then a resultant of the other three (cf. Ruggiero Bosco, *Philosophiae naturae*, 1758). In reality, there are at least three forms of Tetrad, which will simply be called monadic, dyadic and triadic. The triadic tetrad is a tetrad in formation, that described by Jung: the three poles of the triad enter into a dynamism such that they generate a fourth pole, which encompasses them and retranslates them specifics of each of them (1-2-3 / 4). La dyadic tetrad is a polarized tetrad stable: this is the zodiacal form and also the one described by Abellio: two interconnected poles on the one hand, two others of the other (1-2 / 3-4). The monadic tetrad is a completed, completed tetrad, finalised. It has four independent or also interdependent poles (1-2-3-4). *Rashomon*

(1950) by Akira Kurosawa is the best "matrical" movie I've ever seen given to see. It is based on a story by the Japanese poet and novelist Ryunosuke Akutagawa (1892-1927), *Yabu Naka* (*In the thicket*, 1922), not the news *Rashomon* (1915) from same author, four times native of Pisces, especially by the Sun and Ceres.

Near Kyoto, in feudal Yamaoto Japan (towards 750), three men gathered under the gate of Rashomon, sheltered from a pouring rain: a lumberjack, a bonze and a servant. The priest, stunned, declares to have lost his faith in humanity. And the lumberjack who just witnessed the assassination of a samurai three days before : "I don't understand these three beings". Then he gives it account of events according to the version of the bandit, before the bonze narrates those of the other two protagonists Masago, the young woman who accompanied the samurai maccabees himself that a medium did testify. Each of the three protagonists states to be the perpetrator of the murder.

The bandit Tajomaru (played by Toshiro Mifune), violent and swagger, would have killed his opponent in an epic fight after raping the young woman. This one, sweet and sentimental, would have killed her husband who looked at her with contempt after the rape. Samurai Tashehrio, sensitive and secret, would have killed himself after the betrayal of his wife. Everyone tells the scene in court, not to benefit from the clemency of the judges, but according to his convictions and aspirations, to relieve his conscience. Everyone has not seen and lived that what he was able to understand, what he has wanted to understand without hitting the ideal image he made of himself. But they all lie according to the lumberjack, witness of the scene, but who had given up to testify before the civil authorities. Thus one the fourth story, that of the observer a priori detached and objective, covers the other three and reveals the cowardice of the bandit, the perfidy of the young woman, and the cowardice of the samurai. Would be the a story of truth ? That fourth voice does it sound more fair than others ?

At the Rashomon portal, the rain begins to subside and the three refugees discover that a newborn baby had been abandoned near them. The servant, selfish and realistic, takes hold of some business abandoned with the orphan, to the lumberjack scandal which castigates the thief. But this one understands the reason that had dissuaded the lumberjack from testifying in court: the theft of a precious dagger at the crime scene, theft that puts back in causes the veracity of his story. The bonze aux big generous ideas darken in his corner, relieved to let the lumberjack take the child away that he agrees to raise among his own. Thus the three refugees from Rashomon reproduce the succession of the three characters in the story, or even their temperaments (cowardice, perfidy, cowardice), the lumberjack now embodying the second "character". And these three turn out under their true features, depending on the scenario.

The film exemplifies twice the *triadic tetrad* : four accounts of the events, by three protagonists and a witness, are followed by behaviors and opinions of three witnesses, styled by the narrator or the screenwriter. This is repeated a second time triad, covered by a fourth voice, that which says the three others. As illusory as they are ? And didn't Kurosawa rob Akutagawa of the excellence of his narrative ?

### 4. THE FOUR INNER VOICES

"It is by the gods that we must modestly begin the quest, "recommend" the knowledge of man and of his universe, this cosmos, universe ordered to human desires."

(Gilbert Durand, *Science of Man and Tradition*, 1979, Berg International, pp. 224)

The esoteric text of the Ceresian playwright Villiers de l'Isle-Adam, *Axe* (1890 posthumous) offer a subtle balance between the four existential fields the ascetic mode of deprivation, of renunciation: renunciation of asceticism itself (table 1, quartus winter zodiacal and objectification houses, world called "religious"), renunciation of material power, symbolized by gold (table 2, spring zodiacal quarter and houses individuation, world called "tragic"), renunciation of the revelation and knowledge (table 3, autumnal zodiacal quarter and houses participation, world says "occult"), renunciation of life and love (table 4, quart summer zodiacal and alligation houses, world says "passional"). Each of these existential spaces is imbued with a character representing him : successively the Archdeacon, Commander Kaspar'Auersperg, Master Janus on the third painting, and Sara on the last.

The theatrical space is the privileged field of dialogue between characters representing the four voices that alternate in each one: those of the ambitious, the lover, the man moral, and the intellectual. Other examples run through the literatures : for example in the unfinished room *My Faust* (1946) by Paul Valery appear Faust, Lust, the Disciple and Mephistopheles. And in *The Exalted* (1921) by Robert Musil, the characters are similarly typed, but more still sexually balanced, and the final couples respect them *astral affinities*: the spring worker Thomas and the winter of Régine, the Marie festival and the autumn Anselme. Likewise in cinema protagonists assembled in tetrad, representing each one of the four major functions of the mind and human behavior, are frequent: for example in *Children of paradise* by Marcel Carné, 1945 (Frédéric Lemaître, Baptiste Deburaux, Nathalie, Garance) or in the western *Once upon a time in the West* of Sergio Leone, 1968 (Frank, The Man with the Harmonica, The Cheyenne, Jill McBain).

What speaks or reacts in us, these speeches which punctuate our psycho-mental life belong to four distinct classes that result from various combinations of astral factors and illustrate what I call the *quadriversity* des viewpoints (see the "four winds" at Carlos Castaneda, *The gift of the Eagle*, Gallimard, 1982, pp.164-165). Four elementary voices, elementals, govern the incessant inner chatter in each.

- The first voice, warm and dry (FIRE), Will-Effectiveness voice, active, active, violent, brittle, imperative, knows what to do. Elle incites, demands, orders, sum to act, to decide, to choose take a stand. It imposes its directives and commits to pursue the useful, the profitable, the gratifying.
- La deuxième voix, froide et humide (EAU), voix Affectif-Imagination, méfiante, faible, velléitaire, craintive, supersticieuse, mais aimante, suscite des images et des scénarios qui rassurent et protègent ce auquel elle tient. Elle aime ou rejette, s'oriente en fonction de ce qui attire ou rebute, et cherche à conjurer la crainte de ce qui pourrait troubler l'équilibre vital.
- La troisième voix, chaude et humide (AIR), voix Sensibilité-Spiritualité, inspirée, vibrante, sensible, légitime ou condamné, et juge de ce qui est convenable ou malsaint. Elle a un secret à dévoiler, quelque chose d'essentiel à révéler. Elle surgit des profondeurs de l'être en se parant volontiers de mystère.
- La quatrième voix, froide et sèche (TERRE), voix Mental-Raison-Réflexion, objective, détachée, réfléchie, sans illusion, fait la part des choses. Elle est susceptible de justifier ou de contredire n'importe quel énoncé, et de prévoir les conséquences d'un acte ou d'une pensée. Elle parasite les autres voix, étant toujours prête à critiquer leur absence de recul. Elle constate, énonce, interprète, et articule ce qu'elles disent pour finalement se substituer à elles.

The excessive preponderance of the first conduit to the hypertrophy of the ego, that of the second to a complacent sentimentality towards oneself, that of the third is chronic instability and an uprooting against the existential realities, and the fourth sterilization of all things. Modernity, the so dry and devoid of character "humidity" amplifies the dialogue conflict between the ambitious and the intellectual, between the will and understanding, between self-interest and reason.

Expressing your four voices stops an inner dialogue always conflictual rooted in representations dualists. Escaping dualism is not complete release of incessant ergotages and ratiocinations interior, but it is already to withdraw the suffering produced by the absurdity of conflicting representations. Thus insist in us and talk our *inner gods*, which are manifest under their multiples avatars: those of Power (wealth, honors, fame), those of Happiness, those of the Way (and its "Vertu"), and those of the Knowledge. They accompany all our projects and anti-projects, because all human activity can only be summed up in these four ways: exercise your strength, love, transform, learn.

Why 4, not 8 or 12, will be asked, even as the structures astrological are primarily octonary and dodecanary ? Because the number 4 is the immediate limit of the apperception. It is easy to conceive, and also perceive, four distinct entities immediately, but more hardly. As Georges Ifrah notes, the "power of direct perception numbers very rarely (if not ever) exceed the number 4 ! One first confirmation of this fact is provided by the existence in Oceania of several tribes having the custom of declining grammatical forms to the singular, au dueling, au triel, au quartiel and ... au plural." (in *Universal history of numbers*, 1981 ; ed. rev. Robert Laffont, 1994, vol. 1, pp. 33-34). Thus the number 4 is both the limit of perception and that of perception, in as long as it remains guided by matrix reason, a reason of the "fish" type" which transcends under the modality which is its own, the experimental reason of the "Capricorn" type".

The vital equilibrium is established at the confluence of four plateaus apprehension can be re-evaluated from four poles of equal content. There is no ultimate all-encompassing concept: it is the illusion proper to the philosophy of believing it. The oppositions of thought dualist always resort within this *matrix logic of the included quarter*. This results in new arrangements of the known and a reorganization of habits aperceptives: the Duel is always re-reacted by the Tetrad. Comparative thinking and the arrangement of fields of apprehension allow to develop the four polar paradigms, the four archetypes underlying the fields assigned, the four entities rendered *quadrisomorphs* by this operation. Nocturnal objectification (house VI), neutrality Pisces, and the Ceresian potentiation are the operators psychic-astral privileged of this *quadripartition*. In fact, what is completed must be quadruple by Pisces, represented in the zodiac buddhist as a skeleton, a corpse or something "soft that dissolves in the atmosphere" (Volgin, Volgin, *Opus citatum*). The fashion resulting in objectivity, consists in directing his looks, simultaneously, in all four directions.

Existence is an incessant and fratricidal struggle between special representatives of the four dynamized poles, which confront each other through the subjects, the activities, the idiosyncrasies values and ideologies, through the centuries, societies and cultures of. Whatever their world of integration existential, each one is intended, attached or folded on one of the four poles, until enlistment for commitments that are not his. And try to control them powers of its "four psychic members" is still to register somewhere, would it be in the center of the Tetrad, at which nothing human escapes, and risk perish crucified. Because how to escape this gap, at this *tetrangulation*, advancing in all four directions at once ? "But is there a way by which we can be rid of this chainmail ?" (Sohravardi, *The purple archangel*, Fayard, 1976, p.211).

By the sword ! responds to the Persian mystic executed at Aleppo, that is to say by breaking the illusion, or by understanding that the four orders of the real, apparently irreconcilable, are the four sides of the same Being, as the perspective center of each, their chance of conciliation, the quinte-Essence of their to be, result, at every moment, from his vigilance and its deepening, intensification and purification of the four poles. Because the known, the Tonal, this reflection of the human-in-the-world, is only the appearance of the real. The unknown, even the unknowable, infinitely larger, of a more lively content than everything that can be known, remains absolutely inaccessible by any mental or cognitive approach. So the Tetrad expresses the last illusion of the mind, or the Spirit (mind) as the ultimate artifact of consciousness.

## 5. SECOND TABULAR OF THE QUADRIPOLAR ARCHETYPE

"Animals are divided into a) belonging to the Emperor, b) embalmed, c) tamed, d) milk pigs, e) mermaids, f) fabulous, g) dogs in freedom, h) included in this classification, i) which act as mad, j) innumerable, k) drawn with a very fine brush of camel hair, l) and coetera, m) that have just broken the jug, n) which from afar seem flies." (Jorge Luis Borges, England, Other Inquisitions, 1952 ; Pleiade 1993, pp. 749)

Predicting events is an obsolete and abusive transgression of astrology. Interpret and psychologize themes is a talkative Mercurian practice. To make statistics on astrological series in order to question their validity is a frivolous and unnecessary Saturnian exercise. Astrology does not "walk" because of its possible factual verifiability or empirical, but because it is matricialization of the real accessible and that this *matricialization* is armor and a protective cuirass against the invasion of futile and absurd representations that continually sweep away its wit. Because to do astrology is to use matrix reason, it is to develop distributions keeping in mind the totality of the possibilities to think and perceive the Real through a quadruple identification, like Agrippa de Nettesheim (1486-1535) who deployed the archetypal quaternary paradigm in chapter II.7 of his *Occulta philosophia* (1531-1533 ; *Natural, celestial and ceremonial magic*, trad. franc. Jean Servier, Berg International, Vol.2, 1981).

It has been nearly forty years since I thought of tetrads and made use of my *matrix reason*. I leave the denigrators to their souvenir novels on the so-called primitive thought, and the deniers and censors to their ideological cabbage leaves. This second tabular completes and amplifies the first published in [June 2002](#). I do not claim the infallibility of proposed distributions. Some of them can be modified. I really only like those marked in bold or initials PG.

They reflect a unified point of view for the most part: the same logic can be read as a watermark. Some are organized by chronologically and not necessarily matricially (such as hominid types, or Platonic political regimes), and others have their own mode of understanding and are somehow reversed, for example the tetrad of the natural enemies of Castaneda (*In The Devil's Grass and the Little Smoke (A Yaqui Way of Knowledge)*, 1968 (*Teachings of Don Juan*) : trad. franc. Marcel Kahn, Nicole Menant and Henri Sylvestre, Soleil Noir, 1972 ; U.G.E., collection 10-18, pp. 102-105) where these enemies are to be fought thanks to the qualities of the quarter, for example by the virtues and values platonic women (fear is overcome by courage and strength, etc.) Other cross-sectional comparisons seem to lead to contradictions that do not are that apparent, for example the tetrads of the Elemental Symbols compared to that of the Encompassing of consciousness (where the relation of Water to Time and that of Air to Space might seem more natural).

Finally I end with some distinctions from ludology, a field of research as little studied as astrology or nostradamology, even for example, in the American encyclopedia [BGG](#) which does not establish a systematic and considered categorization of games, but is content with empirical storage. However I give only a few distributions from a work in progress, among the hundred categories which cover all the old and modern games.

	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
<b>Seasons</b>	Spring	Summer	Autumn	Winter
<b>Moments of the day</b>	Dawn	Midday	Twilight	Midnight
<b>Cardinal signs</b>	Aries	Cancer	Libra	Capricorn
<b>Lunar quarters</b>	First Neighbourhood	Full Moon	Last Neighborhood	New Moon
<b>Space directions</b>	West	South	East	North
<b>Astral houses (PG)</b>	Individuation	Alligation	Participation	Objectivizing
<b>Astrological structures (PG)</b>	Planetary	Dominion	Cyclades	Zodiac
<b>Elemental symbols (seasons)</b>	AIR	FIRE	EARTH	WATER
<b>Climatic qualities (Aristote)</b>	Warm - Wet	Hot - Dry	Cold - Dry	Cold - Wet
<b>Elemental symbols (zodiac)</b>	FIRE (Aries)	UAE (Cancer)	AIR (Libra)	TERRE (Capricorne)
<b>Qualités climatiques (Chrysippe)</b>	Chaud	Humide	Froid	Sec
<b>Esprits élém. (mythologie germanique)</b>	Salamandres	Ondines	Sylphes	Gnomes
<b>Bigrammes chinois</b>	Tai Yang (Yang majeur) +/-	Tai Yin (Yin majeur) -/-	Chao Yang (Yang mineur) -/+	Chao Yin (Yin mineur) +/-

### NOTIONS MATHÉMATIQUES, SCIENCES PHYSIQUES ET BIOLOGIQUES

<b>Notions mathématiques</b>	Nombres	Figures	Ensembles	Fonctions
<b>Branches mathématiques</b>	Arithmétique / Algèbre	Géométrie	Logique	Analyse
<b>Ensembles de Nombres</b>	Entiers	Rationnels	Réels	Complexes
<b>Etats de la matière</b>	Igné	Liquide	Gazeux	Solide
<b>Principes matériels</b>	Chaleur	Fluidité	Clarté	Densité
<b>Notions physiques</b>	Température	Distance	Période	Masse
<b>Unités de mesure</b>	Degré	Mètre	Seconde	Kilogramme
<b>Interactions élémentaires</b>	Nucléaire forte	Électromagnétique	Nucléaire faible	Gravitationnelle
<b>Particules élémentaires</b>	Leptons (dont électron)	Quarks	Bosons (dont photon et gluon)	Hadrons (dont proton et neutron)
<b>Éléments chimie organique</b>	Hydrogène	Azote	Oxygène	Carbone
<b>Thermodynamique</b>	Température	Volume	Pression	Entropie
<b>Bases azotées de l'ADN</b>	Adénine	Guanine	Cytosine	Thymine
<b>Règnes traditionnels</b>	Minéraux (matière)	Végétaux (vie)	Animaux (mouvement)	Humains (conscience)
<b>Embranchements zoologiques (Cuvier)</b>	Radiata, Rayonnés	Mollusca, Mollusques	Articulata, Articulés	Vertebrata, Vertébrés
<b>Vertébrés (Platon)</b>	Reptiles et amphibiens	Poissons	oiseaux	Mammifères
<b>Embranchements végétaux</b>	Thallophytes (algues, champignons, lichens)	Bryophytes (mousses)	Pteridophytes (fougères)	Spermatophytes (conifères et angiospermes)
<b>Parties végétales (la plante)</b>	Feuille / Fleur	Fruit / Graine	Racine / Tubercule	Tige / Bourgeon
<b>Sens</b>	Odorat	Ouie	Vue	Gout (4 papilles)
<b>Saveurs</b>	Amer	Salé	Acide (aigre)	Doux (sucré)
<b>Types d'hominidés (du genre Homo)</b>	Australopithecus gracile et robuste	Homo Habilis et Ergaster	Homo Erectus et Heidelbergensis	Homo Neanderthalensis et Sapiens
<b>Races anthropologiques</b>	Europoïde	Négridoïde	Australoïde	Mongoloïde
<b>Âges (Hésiode)</b>	Bronze	Argent	Or	Fer
<b>Homme préhistorique</b>	Chasseur	Cueilleur	Pasteur	Agriculteur
<b>Statuts sociaux (homme médiéval)</b>	Paysan	Artisan	Commerçant	Notable
<b>Régimes politiques (Platon)</b>	Aristocratie et Timocratie	Oligarchie	Démocratie	Tyrannie

### LANGAGE, GRAMMAIRE, ARTS

<b>Catégories grammaticales</b>	Verbes	Noms	Adjectifs / Adverbes	Termes syntaxiques
<b>Pronoms personnels</b>	JE	TU	NOUS	ILS
<b>Écritures</b>	Alphabétiques (& alphabético-consonantiques)	Logographiques (& picto-/idéographiques)	Syllabiques	Alpha-syllabiques (ou Abugidas)
<b>Fonctions du langage</b>	Décrire	Émouvoir	Signifier	Enseigner
<b>Styles littéraires</b>	Réaliste	Lyrique	Allégorique	Didactique
<b>Genres littéraires modernes</b>	Récit, Conte, Roman, Nouvelle	Théâtre, Tragédie, Comédie	Poésie, Mythe	Essai, Histoire, Chronique, Témoignage
<b>Buts de l'art</b>	imitation de la nature	Expression d'émotions	Recherche de la beauté	Transmission d'une vision des choses
<b>Sculpture</b>	la Texture	le Volume	le Vide	l'Assemblage
<b>Peinture</b>	le Trait	la Couleur	la Lumière	la Composition
<b>Théâtre, Cinéma</b>	Texte / Scénario	Interprétation (acteurs)	Décoration / Prise de vue (caméra)	Mise en scène, Montage
<b>Musique</b>	le Rythme	la Sonorité	la Mélodie	l'Harmonie
<b>Qualités du Son</b>	l'Intensité	le Timbre	la Durée	la Hauteur
<b>Instruments de musique</b> (système Hornbostel-Sachs 1914)	Idiophones	Membranophones	Aérophones	Cordophones
<b>Genres acoustiques</b>	Percussion (dont idiophones et tambours)	Voix masc. (ténon, baryton, basse) Voix fém. (soprano, mezzo-soprano, alto)	Vents (bois, cuivres, orgues)	Cordes (frappées, pincées, frottées)

### PERCEPTION, PHILOSOPHIE, PSYCHOLOGIE

<b>Conceptions de l'Astrologie (PG)</b>	Causalité	Synchronicité	Cyclicité	Matricialité
<b>Englobants de la conscience</b>	<b>ÉNERGIE</b>	<b>ESPACE</b>	<b>TEMPS</b>	<b>STRUCTURE</b>
<b>Catégories de la perception</b>	Forces	Lieux	Moments	Formes
<b>Modes d'Interrogations</b>	Quoi ? Qui ?	Où ?	Quand ?	Comment ?
<b>Valeurs temporelles</b>	<b>Présent</b>	<b>Passé</b>	<b>Intemporel</b>	<b>Futur</b>

<b>Facteurs de déterminisme</b>	Biologique	Tellurique	Socio-culturel	Astral
<b>Causes du Mouvement (Aristote)</b>	Matérielle	Formelle	Motrice	Finale
<b>Vertus cardinales (Platon)</b>	Courage	Prudence	Justice	Tempérance
<b>Valeurs cardinales (Platon)</b>	Fort	Beau	Bien	Vrai
<b>Faiblesses naturelles (PG)</b>	<b>Ignorance</b>	<b>Peur</b>	<b>Paresse</b>	<b>Lâcheté</b>
<b>Facultés cognitives</b>	Volonté	Imagination	Sensibilité	Entendement
<b>Types psychologiques (Jung)</b>	Sensation	Sentiment	Intuition	Pensée
<b>Champs d'expression existentielle (PG)</b>	<b>Volonté-Efficacité</b>	<b>Affectif-Imagination</b>	<b>Sensibilité-Spiritualité</b>	<b>Mental-Raison-Réflexion</b>
<b>Entités spirituelles</b>	Corps	Coeur	Âme (Spirit)	Esprit (Mind)
<b>Formes de satisfaction</b>	Plaisir	Bonheur	Joie	Bien-être
<b>Types d'intelligence</b>	Pratique	Affective	Attentive, contemplative	Rationnelle
<b>Sexes psychiques (PG)</b>	<b>Masculin</b>	<b>Féminin</b>	<b>Hermaphrodite</b>	<b>Asexué</b>
<b>Ennemis naturels (Castaneda)</b>	la peur	la clarté	la puissance	la vieillesse
<b>Types d'Amour</b>	Amour de soi-même (narcissisme)	Amour de l'autre	Amour des autres (de tous les êtres)	Amour de l'amour (de l'idée d'aimer)
<b>Biens et Buts triviaux de l'existence</b>	Honneurs	Amour	Santé	Argent
<b>Fleaux de la Modernité (PG 02-2017)</b>	<b>Avidité</b>	<b>Courarise</b>	<b>Barbarie</b>	<b>Frivilité</b>
<b>Physiologie de la Modernité (PG 02-2017)</b>	<b>Mutilation</b>	<b>Pétrification</b>	<b>Contamination</b>	<b>Bonimentation</b>
<b>Types d'hommes</b>	L'ambitieux	L'amoureux	Le vertueux	L'intellectuel
<b>Hommes de Connaissance</b>	Philosophe	Artiste	Mystique	Savant
<b>Branches classiques de la Philosophie</b>	Métaphysique	Esthétique	Éthique	Logique
<b>Renouveau religieux au VIE siècle</b>	Confucius	Pythagore	Lao Tseu (Laozi)	Gautama Bouddha
<b>Écoles philosophiques grecques</b>	Aristote	Platon	Zénon (stoïcisme)	Épicure
<b>Méta physique classique européenne</b>	Descartes, Hobbes, Hume, Kant	Leibniz, Rousseau, Hegel	Spinoza, Maine de Biran, Nietzsche	Bacon, Schopenhauer
<b>Buts éducatifs</b>	Savoir Faire	Vivre Ensemble	Être	Connaitre
<b>Modes d'exposition des idées</b>	Synthétique (et dogmatique)	Rhétorique	Aphoristique	Analytique
<b>Lieux de Circulation d'objets culturels</b>	Ludothèque	Cinémathèque	Discothèque	Bibliothèque
<b>LUDOLOGIE, THÉORIE DES JEUX</b>				
<b>Catégories ludiques (Lhôte)</b>	Combat	Position	Parcours	Gain
<b>Couleurs aux Cartes et Tarot</b>	Pique	Coeur	Trèfle	Carreau
<b>Jeux corporels (PG)</b>	Jeux de Joute et d'Attrape	Jeux d'Aplomb	Jeux de Vertige	Jeux de Renvoi et de Réflexes
<b>Jeux d'Adresse (PG)</b>	Jeux de Socle et de Pichenette	Jeux d'Équilibre et de Roulement	Jeux de Voltige et d'Attaché	Jeux de Cible et de Saut
<b>Casse-têtes</b>	Jeux de Déblocage	Jeux d'Assemblage	Jeux de Déplacement séquentiel	Casse-têtes sur papier
<b>Jeux Sociétaux (PG)</b>	Jeux de Capacité. RICOCHET ROBOT	Jeux d'Ambiance. PICTIONARY	Jeux d'Incarnation. CLUEDO	Jeux de Savoir. SCRABBLE
<b>Jeux de Simulation ou de Stratégie</b>	Jeux d'Affrontement	Jeux de Territoire	Jeux de Parcours	Jeux d'Optimisation
<b>Jeux de Pions (Stratégie abstraite)</b>	Jeux de Confrontation	Jeux de Positionnement	Jeux de Mouvement	Jeux d'Agencement
<b>Jeux de Confrontation (PG)</b>	Jeux d'Élimination. DAMES	Jeux de Capture. ÉCHECS	Jeux de Chasse ou Traque. TABLUT	Jeux d'Attaque ou de Piège. ABALONE
<b>Jeux de Positionnement (PG)</b>	Jeux d'Alignment. RENJU	Jeux de Figure-Boucle-Motif. TRAX	Jeux de Jonction. HEX	Jeux de Territorialisation. GO
<b>Jeux de Mouvement (PG)</b>	Jeux de Course armée. TAB	Jeux de Traversée. HALMA	Jeux de Poursuite. BACKGAMMON	Jeux de Semailles. AWELE
<b>Jeux d'Optimisation (PG)</b>	Jeux d'Arrangement. MORRIS	Jeux de Blocage. L-GAME	Jeux de Rassemblement. AGON	Jeux de Débâletement. DVONN

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